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ON DANIEL.

BY
LEICESTER A. SAWYER,

TRANSLATOR OF THE SCRIPTURES, &C.

BOSTON:

LEICESTER A. SAWYER,

AT WALKER, WISE & CO'S, 245 WASHINGTON STREET.

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DANIEL,

N^o 22

WITH ITS

APOCRYPHAL ADDITIONS,

TRANSLATED, ARRANGED, AND THE PRINCIPAL QUESTIONS
OF ITS INTERPRETATION CONSIDERED.

BY

✓
LEICESTER AMBROSE SAWYER,

TRANSLATOR OF THE SCRIPTURES, ETC.

17
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BOSTON:

WALKER, WISE AND COMPANY,

245 WASHINGTON STREET.

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TO THE READER.

It is not a work of supererogation to gather up and concentrate the light that is shed on the Scriptures by the immense labors of the last 300 years ; still less, to subject accredited opinions on the Scriptures to new trials, and test the validity of traditionary judgments from the earliest periods. If correct, the severest scrutiny will place them in clearer and stronger lights, and enhance their credit and usefulness. Inquiry and scrutiny cannot harm the truth ; they can only serve it, and are only formidable to error. Truth courts inquiry, defies skepticism, and is stronger and clearer in proportion to the thoroughness with which it is examined.

Truth is a cardinal principle of religion, and belongs preëminently to Christianity. Christ taught his doctrine, whatever it was, as a system of right thinking and right doing. Truth is orthodox and evangelical. No partial systems have a right to monopolize these titles ; they belong to all the disciples of religious truth and practical righteousness, and may not be wrested from them. True thinking is always right, and new truth is always evangelical ; it is good news, and contributes to do good. Good men anticipated, from the earliest times, that knowledge would one day cover the earth as the waters do the ocean ; and the star of science is preëminently in the ascendant now. The times are auspicious for the indefinite progress of truth. Knowledge does not travel at its ancient slow pace ; the railroad and steamboat speed, which have expedited other travel, and the lightning wing of the telegraph, with the kindred improvements of the age, have put intellectual and spiritual conquests in the power of single generations, which anciently required ages.

THE AUTHOR.

BOSTON, January 1, 1864.

DANIEL.

PART I.

HEBREW SERIES.

STORY I.

1.

Captivity, early piety, abstinence, superior scholarship, and promotion of Daniel and his three friends.

1 IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babel [Babylon] to Jerusalem, and besieged it. And Adonai gave into his hand Jehoiakim king of Judah, and all the vessels of the house of God, and he brought them to the land of Shinar, to the house of his god, and the implements he brought to the treasury of his god. 1: 1, 2.

2 And the king commanded Ashpenaz chief of his eunuchs to bring [some] of the sons of Israel, both of the royal family and of the nobles, children in whom there was no blemish, and of fair countenance, and instructed in all wisdom, and knowing knowledge, and understanding science, and who had ability to stand in the king's palace, and to teach them the books [literature] and tongue of the Chasdim. And the king appointed them a daily allowance of the king's rich food, and of the wine which he drank, and [was] to nourish them three years; and at the end of them, they were to stand before the king. And there were among them, of the sons of Judah, Daniel, Hananiah, Mishaël, and Azariah. And the prince of the eunuchs gave them names, and named Daniel Bel-

teshazzar, and Hananiah Shadrach, and Mishael Meshak, and Azariah Abednego. 3-7.

3 And Daniel determined not to defile himself with the king's rich food, nor with the wine which he drank; and he asked the prince of the eunuchs that he might not defile himself; and God gave Daniel kindness and pity before the prince of the eunuchs; but the prince of the eunuchs said to Daniel, I am afraid of my lord the king, who has appointed your food and drink; for why should he see your faces more stern than the children of your age? And you would endanger my head to the king. Then Daniel said to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah, Try, I pray you, your servants ten days, and let them give us of seeds to eat, and water to drink; then let them see our appearances, and the appearance of the children who eat the king's rich food; and as you see, deal with your servants. And he heard to them in this thing, and tried them ten days; and at the end of ten days their appearance was seen to be good, and they were fatter in flesh than any of the children who ate the king's rich food; and the steward took away their rich food, and wine which they drank, and gave them seeds. 8-16.

4 And God gave these four children knowledge and understanding in all books [literature] and wisdom, and Daniel understood all visions and dreams. And at the end of the days when the king commanded that they should bring them in, the prince of the eunuchs brought them in before Nebuchadnezzar. And the king examined them, and there was not found among them all [any] like Daniel, Hananiah, Mishael, and Azariah; and they stood before the king; and in every matter of wisdom [and] understanding which the king asked of them, he found [them] ten hands above all the scribes [and] enchanters who were in all his kingdom; and Daniel continued till the first year of Cyrus king [of Persia]. 17-21.

STORY II.

8.

Daniel's vision of the four kingdoms, till the end of the world, and its interpretation by Gabriel.

1 IN the third year of the reign of Belshazzar the king [of Persia]; a vision appeared to me, — I am Daniel, — after what appeared to me at the beginning. And I saw a vision; and it came to pass, when I saw, that I was in Shushan the royal city, which is in Elam the province. And I saw a vision, and was by the river Ulai [Choaspes]. And I lifted up my eyes and saw, and behold, a ram stood before the river, and he had two horns, and the two horns were high, and the first was higher than the second, and the higher came up last. 8: 1-4.

2 I saw the ram pushing towards the west, and towards the north, and towards the south, and no animal could stand before him, and none [was able] to deliver from his hand; and he did as he pleased, and became great. And I considered, and behold, a mighty goat came from the west over the face of all the earth, and touched not the earth; and the goat had a conspicuous horn between his eyes. And he came to the ram that had horns, which I saw standing before the river, and he ran against him in the fury of his power; and I saw him smite beside the ram, and he was indignant against him; and he smote the ram, and broke his two horns; and there was no power in the ram to stand before him; and he cast him on the earth, and stamped on him; and there was none that could deliver the ram from his hand. And the mighty goat became very great; and when he was strong, his great horn was broken, and four conspicuous horns came up in its place towards the four winds of heaven. 5-8.

3 And from one of them came forth a little horn, and became very great towards the south, and towards the

east, and towards the beauty [of all lands]. And it became great to the host of heaven, and cast down some of the host to the earth, and some of the stars, and stamped on them. And it magnified itself to the prince of the host, and the continual sacrifice was taken away from him, and the base of his sanctuary cast down; and a host was given against the continual sacrifice, on account of transgression, and truth was cast down to the earth, but it practised and prospered. 9-12.

4 And I heard a holy one speak, and a holy one said to a certain one that spoke, For how long is the vision of the continual sacrifice and the desolating transgression, to give both the sanctuary and the host [of heaven] to be trodden down? And he said to me, Till evenings [and] mornings 2300; then the sanctuary shall be cleansed. 13, 14.

5 And it came to pass when I saw the vision, — I am Daniel, — then I sought understanding; and behold, there stood before me like the appearance of a man [of rank]; and I heard the voice of a man between the Ulai, and he called and said, Gabriel, make this [man] understand the vision. Then he came beside where I stood, and when he came I was afraid, and fell on my face; and he said to me, Understand, for the vision [relates] to the time of the end. And when he spoke to me I was in a deep sleep on my face on the earth; and he touched me, and set me up on my feet, and said, Behold, I make you know what shall be at the end of the indignation, for the end is at the appointed [time]. The ram which you saw with two horns is the king of Media and Persia, and the mighty goat the king of Greece; and the great horn between his eyes, the first king [Alexander]. And [as] it was broken, and four stood up in its place, four kings from the nation shall stand up, but not with his strength; and at the end of their kingdom, when transgressors shall have com-

pleted [their term], a king [Antiochus IV., 175 B. C.] shall stand up with a stern countenance and understanding dark sayings; and he shall be strong with his strength and with strength not his, and shall destroy wonderfully, and prosper and do, and destroy mighty ones, and people of holy ones. And by his intelligence he shall also cause deceit to prosper in his hand; and he shall magnify himself in his heart, and in peace destroy many, and stand up against the prince of princes, and be broken without hand. And as to the vision of the mornings and evenings, which has been told, this is the meaning. But do you seal up the vision, for it is for [many] days. And I Daniel fainted, and was sick [some] days [perhaps a year]; then I arose and did the king's business, and was astonished at the vision, and none understood it. 15-27.

•
STORY III. .

9.

Daniel's prayer, and the oracle of 70 weeks received from Gabriel.

1 IN the first year of Darius son of Ahasuerus, of the race of Media, who ruled over the kingdom of the Chasdim, in the first year of his reign, I Daniel understood by the Scriptures the number of years concerning which the word of Jeva came to Jeremiah the prophet, to fulfil the desolations of Jerusalem 70 years. And I set my face to Adonai the God, to seek [him] by prayer and supplications, with fasting, sackcloth, and ashes, and prayed to Jeva my God, and confessed, and said, — 9: 1-4.

2 I pray thee, Adonai the Mighty one, great and terrible, keeping the covenant and the kindness for those that love him and keep his commandments; we have sinned, and done wickedly, and transgressed, and rebelled, and departed from thy commandments and judgments. And we have not obeyed thy servants the prophets who spoke

in thy name to our kings, our princes, and our fathers, and to all the people of the land. To thee, Adonai, belongs righteousness, but to us confusion of faces as at this day, to the men of Judah, and the inhabitants of Jerusalem, and to all Israel, near and remote, in all lands to which thou hast driven them for their trespass which they have trespassed against thee. 9:5-7.

3 To us, Adonai, belongs confusion of faces, to our kings, to our princes, and to our fathers, because we have sinned against thee. To Adonai our God belong mercies and forgiveness, because we rebelled against him, and obeyed not the voice of Jeva our God, to walk in his law which he set before us by the hand of his servants the prophets. And all Israel transgressed thy law, and departed, not to obey thy voice, and thou didst pour out upon us the curse and oath which are written in the law of Moses servant of God, because we sinned against him. And he established his words which he spoke against us, and against our judges who judged us, to bring on us a great evil, for it has not been done under all the heavens as was done against Jerusalem. As it is written in the law of Moses, all this evil came on us, and we propitiated not the face of Jeva our God, to turn from our wickedness, and to have a wise regard for thy truth. And Jeva watched for the evil, and brought it on us; for Jeva our God is righteous in all his works which he has done, and we obeyed not his voice. 9-14.

4 And now, Adonai our God, who didst bring out thy people from the land of Egypt with a strong hand, and didst make thee a name as at this day, we have sinned, we have done wickedly. Adonai, according to all thy righteousness, let thy anger, I pray thee, turn away, and thy wrath from thy city Jerusalem, the mountain of thy sanctuary, because for our sins and the wickednesses of our fathers, Jerusalem and thy people are a reproach to

all about us. And now hear, our God, the prayer of thy servant, and his supplications, and cause thy face to shine on thy sanctuary, which is desolate, for the sake of my Lord. Incline, my God, thy ear and hear; open thy eyes and see our desolations, and the city that is called by thy name; for not on account of our righteousness do we pour out our supplications before thee, but on account of thy great mercies. Adonai, hear; Adonai, forgive; attend and do; defer not for thy sake, my God, for thy name is called on thy city and on thy people. 15-19.

5 And while I was yet speaking and praying, and confessing my sin and the sin of my people Israel, and pouring out my supplication before Jeva my God, concerning the mountain of the sanctuary of my God, even while I was speaking in prayer, the man Gabriel, whom I saw in vision at the beginning, being made to fly swiftly, touched me at about the time of the evening bread offering. 2: 5. And he made me understand, and spoke with me, and said, Daniel, now I have come to give you understanding. At the beginning of your supplication the command went forth, and I have come to show, for you are greatly beloved; both understand the word and understand the vision. 20-23.

6 Seventy weeks are determined on your people and on the city of your sanctuary, to restrain the transgression, and seal up sins, and expiate wickedness, and bring in the righteousness of ages, and seal up vision and prophet, and anoint a most holy sanctuary. And know and understand, from the going forth of a command to restore and build Jerusalem to Christ the Prince shall be seven weeks; and in sixty-two weeks shall the street and trench again be built, and there shall be times of distress. And after sixty-two weeks Christ shall be cut off, and none shall be for him, and the people of a prince that shall come shall destroy both the city and the sanctuary; and its end shall

be with a flood ; and till the end [of the world] a war of desolations is determined. And he shall make a strong covenant with many for one week, and half a week shall he cause the sacrifice and bread offering to cease, and on a battlement shall be the abominations of the destroyer, even till the consummation and decreed [punishment] is poured out on the desolate. 24-27.

STORY IV.

10-12.

Daniel's fast of three weeks, and an Apocalypse of the latter days received from an angel.

1 IN the third year of Cyrus king of Persia, a word was revealed to Daniel, whose name is Belteshazzar, and the word was true and host great ; and he understood the word, and understanding [was given] him by the appearance. 10 : 1.

2 In those days I Daniel mourned three weeks. I ate no pleasant bread, nor meat nor wine came into my mouth ; and I practised no anointing till the completion of the three weeks. And on the twenty-fourth day of the first month I was on the bank of the great river Tigris, and lifted up my eyes and saw, and beheld, a man clothed with linen, and his loins were girded with fine gold of Uphaz, and his body was like a topaz, and his face like the appearance of lightning, and his eyes like lamps of fire, and his arms and legs like the eye of polished brass, and the voice of his words like the voice of a multitude ; and I saw — I am Daniel — I saw the appearance alone, and the men who were with me saw not the appearance ; and I remained alone and saw this great appearance ; and there remained no strength in me, and my beauty was turned to destruction upon me, and I retained no strength. 2-8.

3 And I heard the voice of his words, and when I heard

the voice of his words, I was in a deep sleep on my face, and my face to the ground. And behold, a hand touched me, and set me on my knees and the palms of my hands. And he said to me, Daniel, precious man, understand the words which I speak to you, and stand on your feet, for now I am sent to you; and when he spoke, I stood trembling. And he said to me, Fear not, Daniel, for from the first day that you applied your mind to understand and to afflict yourself before your God, your words were heard, and I came for your words. But a prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the first princes, came to help me, and I was left there [victor] by the side of the kings of Persia, and came to make you understand what shall happen to your people in the latter days; for yet the vision is for [many] days. 9-14.

4 And when he spoke these words to me, I set my face to the ground, and was dumb. And behold, [one] like the likeness of the sons of man touched my lips, and I opened my mouth and said to him that stood before me, My lord, by the appearance my pains have returned upon me, and I have retained no strength. How can the servant of this my lord speak with this my lord? and henceforth no strength remained in me, nor did my breath remain in me. Then again touched me [one] like the appearance of a man, and strengthened me. And he said to me, Fear not, precious man; peace be to you; be very strong. And when he had spoken to me I was strengthened, and said, Let my lord speak, for thou hast strengthened me. And he said, Do you know why I have come to you? And now I return to fight with the prince of Persia; and [when] I go forth, behold, the prince of Greece will come, but I will show you what is written in the writing of truth; and there is none that holds with me in these things but Michael your prince. And as for

me, in the first year of Darius the Mede, my place was to strengthen and support him. 15. 11:2.

5 And now I [will] show you the truth. Behold, yet three kings [Cambyses, Smerdis, and Darius I.] stand up for Persia, and the fourth shall be richer than all; and when he has strengthened himself with his riches, he shall excite all against the kingdom of Greece. And a mighty king [Alexander] shall stand up, and rule with great dominion, and do as he pleases; and when he has stood up, his kingdom shall be broken, and divided to the four winds of heaven; and not to his descendants, nor according to his dominion with which he ruled, but his kingdom shall be plucked up, and be for others besides these. 3, 4.

6 And a king of the south [Ptolemy I.] shall be strong, and another of his princes [Seleucus] shall be stronger than he, and shall rule a dominion, and his kingdom be great. And at the end of years they shall form an alliance, and the [Berennice] daughter of the king of the south [Ptolemy II.] shall go to the king of the north [Antiochus II.], to make peace, but shall not retain strength of arm, and his arm shall not stand; and she shall be given up, and those that brought her, and he that begat her, and he that strengthened her in [those] times. 5, 6.

7 But a sprout shall stand up from her roots in his place [Ptolemy III.], and shall go with a force, and shall go to the fortresses of the king of the north, and he shall deal with them, and be strong; and their gods, with their castings and precious vases of silver and gold, shall he carry with captives to Egypt; and he shall stand up more years than the king of the north. 7-9.

8 And the king of the south shall go to his kingdom, and return to his land; and his sons [Seleucus III. and Antiochus III.] shall be excited, and assemble a multitude of great forces, and one [Antiochus III.] shall come with power, and overflow, and pass over, and return, and be

excited to [the extent of] his strength. And the king of the south shall be angry, and go forth and fight with the king of the north, and he shall set forth a great multitude, and the multitude shall be given into his hand; and he shall take the multitude, and his heart be lifted up; and he shall cause ten thousand to fall, and not be strengthened. 10-12.

9 And the king of the north [Antiochus III.] shall return and set forth a multitude greater than the former; and at the end of years he shall surely go with a great force and great riches; and in those times many shall stand up against the king of the south, and sons of the violent ones of your people shall be raised up to establish the vision, and shall fall; and the king of the north shall go and raise a mound, and take fortified cities, and the arms of the south shall not stand, nor the people of his chosen ones; and there shall be no strength to stand; and he that comes against him shall do according to his will, and none shall stand before him; and he shall stand up in the land of beauty, and destruction be in his hand. And he shall set his face to go with the strength of all his kingdom, and upright ones with him; and he shall do [according to his pleasure]; and a daughter of women [his daughter Cleopatra] shall he give him to destroy her; but she shall not stand up, nor be for him. 13-17.

10 Then he shall set his face against the islands, and take many; but a prince shall cause his reproach to cease, and his reproach shall not return to him, and he shall set his face to the fortresses of his land, and stumble and fall, and not be found. 18, 19.

11 And there shall stand up in his place one who shall send around an exactor of the glory of his kingdom [Seleucus IV.]; and in a few days he shall be broken, but not in anger nor in war. 20.

12 And in his place shall stand up a despicable one

[Antiochus IV.], and they shall not put on him the glory of the kingdom, but he shall come quietly and take the kingdom with flatteries, and arms of a flood shall be overflowed from before him, and broken, and the covenant prince. And from treaties made with him he shall act deceitfully, and go up, and be strong with a small nation. And he shall go quietly into the richest parts of provinces, and do that which his fathers did not, nor his fathers' fathers; he shall divide plunder, and spoil, and riches to them, and form his schemes against fortified places, and [continue] to the time [of the end]. 21-24.

13 Then he shall excite his strength and mind against the king of the south, with a great and very strong army, and the king of the south shall be excited to war with a great and strong army exceedingly; but he shall not stand, for they shall form schemes against him; and those that eat his rich food shall crush him, and his army shall overflow, but many shall fall killed. And as to the two kings, it shall be in their heart to do evil, and at one table they shall speak a lie, but it shall not prosper; but yet the end [will be] at a set time. And he shall return to his land with great riches, and his mind be against the holy covenant, and he shall do, and return to his land. At the appointed time he shall return, and go against the south; but it shall not be in the latter case as in the former one. And ships from Kittim [Greece] shall come against him, and he shall be depressed, and return, and be indignant against the holy covenant, and do [wickedly], and again have intelligence with those that forsake the holy covenant. And arms from him [Apollonius] shall stand up, and profane the sanctuary of strength, and take away the continual sacrifice, and set up the desolating abomination; and those that transgress the covenant shall he propitiate with flatteries; but the people that know their God shall be strong and do wonders; and those that teach the people wisdom shall make many understand, but they shall

fall by sword, and fire, and captivity, and plunder [many] days; and when they fall, they shall be helped by a few, but many shall cleave to them with flatteries; and [some] of those that teach the people wisdom shall fall, to try them and purify [them], and make [them] white, till the time of the end; for it is yet for an appointed time. 25-35.

14 And the king shall do according to his will, and exalt himself, and magnify himself above every mighty one and the Most mighty one. He shall speak great things [blasphemies], and prosper till the indignation is finished; for the determined [must] be done. And he shall not have intelligence against the God of his fathers [Zeus], nor against the desire of women [Artemis], nor against any god, but shall magnify himself above all; and shall honor the god of fortresses in his place, and shall honor a god whom his fathers did not know: gold, and silver, and precious stones, and delicacies. And in his strong fortresses he shall deal with a strange god. Whom he recognizes he shall greatly honor, and make them rule over many, and divide the land for a price; and at the time of the end the king of the south shall push him, and the king of the north shall be excited against him, with chariots, and horsemen, and many ships, and shall overflow and pass over, and go into the land of beauty; and many [lands] shall fall, but these shall be delivered from his hand: Edom and Moab, and the beginnings of the sons of Ammon. And he shall stretch forth his hand on the lands, and the land of Egypt shall not escape; and he shall rule over the hidden treasures of gold and silver, and over all the precious things of Egypt; and the Lybians and Ethiopians shall be under his feet; and reports shall trouble him from the east and north, and he shall go forth in great anger to kill and destroy many; and he shall plant his palace tents between seas against the mountain of the beauty of the sanctuary, and come to his end, and none shall help him. 36-45.

15 And at that time Michael shall stand up, the great prince who stands up over the sons of your people; and there shall be a time of trouble, such as has not been since there was a nation to that time; and at that time your people shall be saved, every one that is found written in the book. And many of those that sleep in the dust of the earth shall awake; some to life eternal, and some to reproaches and eternal abhorrence; but those that teach wisdom shall shine as the brightness of the firmament, and those that make many righteous as the stars forever and ever. But as for you, Daniel, close up the words, and seal up the book, to the time of the end; many shall go about, and knowledge be increased. 12: 1-4.

16 And I Daniel saw, and behold, two others stood, one on this bank of the river, and the other on that bank of the river. And [one] said to the man clothed with fine linen, who was on the waters of the river, How long shall it be to the end of the wonders? And I heard the man clothed with fine linen, who was on the waters of the river, and he lifted up his right hand and his left to heaven, and swore by him that lives forever, that it shall be for a time and times and a half; and when he has finished scattering the hand of the holy people, all these things shall be finished. And I heard, but understood not, and said, My Lord, what shall be the end of these things? And he said, Go, Daniel, for the words are closed up and sealed, to the time of the end. Many shall be purified and made white, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand. And from the time of the taking away of the continual sacrifice, and setting up the desolating abomination, shall be 1290 days. Blessed is he that waits and comes to 1335 days; but as for you, go till the end; you shall both rest [die], and stand [rise] up for your lot at the end of the days. 5-13.

PART II.

MIXED SERIES.

STORY I. [V.]

2.

*Nebuchadnezzar's forgotten dream of the four kingdoms
and the kingdom of God.*

1 IN the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, and his spirit was troubled, and his sleep departed from him. And the king commanded that they should call the scribes, and enchanters, and magi, and Chasdim, to show to the king his dreams; and they came and stood before the king. And the king said to them, I have dreamed a dream, and my spirit is troubled to know the dream. And the Chasdim said to the king, in Syriac [Aramæan, or Biblical Chaldee], King, live forever. Tell your servants the dream, and we will show the interpretation. The king answered and said to the Chasdim, The thing has gone from me. If you will not make known to me the dream and its interpretation, you shall be cut to pieces, and your houses made a dunghill. But if you show the dream and its interpretation, you shall receive a gift and present, and a great reward from me. Therefore show me the dream and its interpretation. 2: 1-6.

2 They answered a second time, and said, King, let the dream be told to your servants, and we will show the interpretation. The king answered and said, Of a truth, I know that you would gain time, because you see that the thing has gone from me; but if you will not make known to me the dream, this is your purpose; and you have devised a false and corrupt word to speak before me, till the time is changed. But if you tell me the dream, then I

shall know that you can show me the interpretation. The Chasdim answered before the king, and said, There is not a mortal on earth that can show the king's matter ; therefore no king, rab, or ruler has demanded such a thing as this of any scribe, enchanter, or Chasdian. The thing which the king has demanded is rare, and none can show it to the king, except the gods, whose dwelling is not with flesh. 7-11.

3 On this account the king was angry and very indignant, and commanded that they should destroy all the wise men of Babel [Babylon]; and the law went forth that all the wise men of Babylon should be killed; and they sought for Daniel and his companions to kill [them]. 12, 13.

4 Then Daniel answered Arioch, chief of the king's executioners, who went forth to kill the wise men of Babylon, wisely and discreetly. He answered and said to Arioch, the king's ruler, Why is this severe decree passed from the king? Then Arioch made the thing known to Daniel; and Daniel went up and asked the king that he would give him time to show the interpretation to the king. Then went Daniel to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions, that they might ask mercies of the God of heaven concerning this secret, and Daniel and his companions perish not with the rest of the wise men of Babylon. Then was the secret revealed to Daniel in visions of the night; then Daniel blessed the God of heaven. Daniel answered and said, Let the name of God be blessed, from age to age, for wisdom and might, which are his. And he changes times and seasons; he takes away kings, and sets up kings; he gives wisdom to the wise, and knowledge to those who understand science; he reveals the deep and concealed; he knows what is in darkness, and light dwells with him. I confess and praise thee, God of my fathers, for thou hast

given me wisdom and might, and now hast made known to me that which we asked of thee; thou has made known to me the king's matter. 14-23.

5 Therefore Daniel went to Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus to him, Destroy not the wise men of Babylon. Bring me up before the king, and I will show the king the interpretation. 24, 25.

6 Then Arioch brought up Daniel with haste before the king, and said thus to him: I have found a man, of the sons of the captives of Judah, who will make known the interpretation to the king. The king answered and said to Daniel, whose name was Belteshazzar, Are you able to make known the dream which I saw, and its interpretation? Daniel answered before the king, and said, The secret which the king has demanded, none of the wise men, enchanters, scribes, diviners, can show to the king; but there is a God in heaven that reveals secrets, and has made known to king Nebuchadnezzar what is to be in after days. Your dream, and the vision of your head on your bed, were these: As for you, king, your thoughts came up, on your bed as to what should be hereafter; and he that reveals secrets made known to you what shall be; and as for me, not for any wisdom that is in me more than in any living one, is this secret revealed to me; but on [this] account, that the interpretation may be made known to the king, and that you may know the thoughts of your mind. 26-30.

7 You, king, saw, and behold, there was a great image, This image was a Rab, and his excellent brightness rose up before you, and his appearance was terrible. This was the image: his head was of fine gold; his breast and arms, silver; his belly and thighs, brass; his legs, iron; his feet, part iron, and part clay. You saw, till a stone was cut without hands, and it smote the image on his feet, which

were of iron and clay, and beat them to powder. Then were beaten together the iron, clay, brass, silver, and gold, and became like the dust of a summer threshing floor; and a wind bore them away, and there was no place found for them; and the stone which smote the image, became a great mountain, and filled the whole earth. This is the dream, and the interpretation shall be told before the king. 31-36.

8 You, king, are a king of kings; for the God of heaven gave you a kingdom, riches, and power, and glory; and all places where sons of men dwell, the beasts of the earth, and the birds of heaven, has he given into your hand, and made you ruler over them all. You are that head of gold. And after you shall arise another kingdom [the Persian], inferior to you; and a third kingdom [of the Greeks] after that, of brass, which shall rule over all the earth; and then shall be a fourth kingdom [Syria], strong as iron, inasmuch as iron beats fine and crushes all [things]; and as iron which breaks all these, shall it break and crush. And as you saw the feet and toes, part potter's clay and part iron, the kingdom shall be divided, and it shall have the strength of iron, inasmuch as you saw iron mixed with sherds of clay. And as the toes of the feet are part iron and part clay, at the end, the kingdom shall be partly strong and partly weak. As you saw the iron mixed with sherds of clay, they shall mix with the race of man, and not cleave one to another, even as iron cannot mix with clay. 37-43.

9 And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed; nor shall the kingdom be left to another people; it shall crush and destroy all these kingdoms, and stand forever. Inasmuch as you saw a stone cut from a mountain without hands, and it crushed the iron, brass, clay, silver, and gold, the great God has made known to the king what shall be

hereafter ; and the dream is certain, and its interpretation sure. 44, 45.

9 Then king Nebuchadnezzar fell on his face, and worshipped Daniel, and commanded that they should offer him a bread offering and sweet odors. The king answered Daniel and said, Of a truth, your God is God of gods, and Master of kings, and reveals secrets ; for you were able to reveal this secret. Then the king made Daniel a Rabbi, and gave him great gifts, and made him ruler of all the provinces of Babylon, and chief of the prefects over all the wise men of Babylon ; and Daniel asked the king, and he appointed Shadrach, Meshach, and Abednego over the province of Babylon ; and Daniel sat in the king's gate.

STORY II. [VI.]

3.

Nebuchadnezzar's gold image, and the three pious children in the fiery furnace.

1 KING Nebuchadnezzar made an image of gold. Its height was ninety feet, and its breadth nine ; he set it up in the plain of Dura, in the province of Babylon. And king Nebuchadnezzar sent to assemble the satraps, prefects, governors, judges, treasurers, counsellors, lawyers, and all the rulers of the province, to come to dedicate the image which king Nebuchadnezzar had set up. Then were assembled the satraps, prefects and governors, judges, treasurers, counsellors, lawyers, and all the rulers of the province, to dedicate the image which king Nebuchadnezzar had set up. And they stood up before the image which Nebuchadnezzar had set up ; and a herald cried aloud, To you it is said, peoples, nations, and tongues, at the time when you hear the sound of cornet, pipe, harp, sambuca, lyre, bagpipe, and all kinds of music, fall down and worship the gold image which king Nebuchadnezzar has set up ; and whoever shall not fall

down and worship, in that hour shall be cast into the midst of a burning fiery furnace. Wherefore, at the time when all peoples heard the sound of cornet, pipe, harp, sambuca, lyre, and all kinds of music, all peoples, nations, and tongues fell down [and] worshipped the gold image which king Nebuchadnezzar had set up. 3: 1-7.

2 Wherefore, at that time [certain] Chasdim came near and accused the Jews. They answered and said to king Nebuchadnezzar, King, live for ages. You, king, made a decree that every man who hears the sound of cornet, pipe, harp, sambuca, lyre, and bagpipe, and all kinds of music, shall fall down and worship the gold image; and whoever shall not fall down and worship shall be cast into the midst of a burning fiery furnace. There are Jews whom you have set over the service of the province of Babylon, Shadrach, Meshach, and Abednego; these men regard not your decree, king; they serve not your gods, nor worship the gold image which you have set up. 8-12.

3 Then Nebuchadnezzar, in excitement and anger, commanded that they should bring [forward] Shadrach, Meshach, and Abednego. Then these men were brought before the king. Nebuchadnezzar answered and said to them, Is it on purpose, Shadrach, Meshach, and Abednego, that you serve not our gods, nor worship the gold image which I have set up? Now, if you are ready at the time when you hear the sound of cornet, pipe, harp, sambuca, lyre, and bagpipe, and all kinds of music, you fall down and worship the image which I have made, [well]; but if you worship not, in that hour you shall be cast into the midst of a burning fiery furnace; and who is that god that can deliver you from my hands? 13-15.

4 Shadrach, Meshach, and Abednego answered and said to king Nebuchadnezzar, We have no need to answer you concerning this decree. If our God whom we serve [please], he is able to save us from the burning fiery

furnace, and he will save us from your hands, king; but if not, be it known to you, king, that we will not serve your gods, nor worship the gold image which you have set up. 16-81.

5 Then king Nebuchadnezzar was filled with rage, and the appearance of his face was changed against Shadrach, Meshach, and Abednego. He answered, and commanded that they should heat the furnace seven times more than it was [customary] to heat it. And he commanded the mightiest men in his army to bind Shadrach, Meshach, and Abednego, [and] cast them into the burning fiery furnace. Then these men were bound in their pantaloons, tunics, and mantles, and [other] clothes, and cast into the midst of the burning fiery furnace. Wherefore, because the king's command was urgent, and the furnace exceedingly hot, the flame of the fire killed those men who took up Shadrach, Meshach, and Abednego. And those three men, Shadrach, Meshach, and Abednego, fell into the midst of the burning fiery furnace, bound. 16-23.

6 And they walked about in the midst of the flame, praising God, and blessing Kurios; and Azariah, standing with [them], prayed thus, and opening his mouth in the midst of the fire, said, —

Blessed art thou, Kurios, God of our fathers, and to be praised, and thy name has been glorified for ages. Thou art righteous in all thou hast done, and all thy works true, and thy ways right, and all thy judgments truth; and thou hast executed the judgments of truth in all thou hast brought on us, and on Jerusalem, the holy city of our fathers; for in truth and justice hast thou brought all these things on [us], on account of our sins; for we sinned and did wickedly in departing from thee; we sinned exceedingly in all things, and obeyed not thy commandments, nor kept [them], nor did as thou didst charge us, that it might be well with us; and all that

thou hast brought on us, and all that thou hast done to us, thou hast done in truth. 1-7.

7 And thou didst deliver us into the hands of unrighteous enemies, and detestable rebels, and to the most unjust and wicked king in all the earth; and now it is not for us to open our mouth. We have been a shame and disgrace to thy servants, and to those that worship thee; but do not give us up wholly, on account of thy name, nor break thy covenant, nor remove thy mercy from us, on account of Abraham, loved by thee, and of Isaac thy servant, and Israel thy saint, to whom thou didst say that thou wouldst multiply their descendants as the stars of heaven, and as the sand on the sea shore. For, Master, we have become least of all nations, and are low in all the earth to-day, on account of our sins. And there is not at this time ruler, or prophet, or governor, nor whole burnt offering, nor sacrifice, nor oblation, nor incense, nor place to make an offering before thee and find mercy; but with a contrite soul and spirit of humility, let us be accepted. As with a whole burnt offering of rams and bulls, and with ten thousand fat lambs, so let our sacrifice be before thee to-day; and let us go fully after thee, for there is no shame to those that trust in thee. 8-16.

8 And now we follow with our whole heart, and fear thee, and seek thy face. Put us not to shame, but deal with us according to thy gentleness, and according to the multitude of thy mercies, and deliver us according to thy wonders, and give glory, Kurios, to thy name, and let all that injure thy servants be put to shame, and [cast down] confounded from all power, and their strength broken; and let them know that thou art Kurios, God alone, and glorious in all the world. 17-21.

9 And the king's servants that put them in ceased not heating the oven with naphtha, pitch, and tow, and fagots, and the flame extended 73 feet above the furnace, and it

went about and burned those Chasdim whom it found about the furnace. And the angel of Kurios descended with those about Azariah in the furnace, and drove the flame of the fire out of the furnace, and made the midst of the furnace like a dewy whistling wind, and the fire did not touch them at all, nor occasion them pain or trouble. Then the three, as from one mouth, praised, and glorified, and blessed God in the furnace, saying, — 22-27.

10 Blessed art thou, Kurios, the God of our fathers, and to be praised and greatly extolled for the ages; and blessed be the holy name of thy glory, and praised and greatly extolled for all ages; and blessed art thou in the temple of thy holy glory, and to be much sung and glorified for ages; blessed art thou who lookest on the abysses sitting on cherubs, and to be praised and extolled for the ages; blessed art thou on the throne of thy kingdom, and to be much sung and praised for the ages; blessed art thou in the firmament of heaven, and to be sung and glorified for the ages; bless Kurios, all the works of Kurios, sing and extol him for the ages; bless Kurios, heaven, sing and extol him for the ages; bless Kurios, angels of Kurios, sing and extol him for the ages; bless Kurios, waters, and all things above the heavens, sing and extol him for the ages; bless Kurios, every power of Kurios, sing and extol him for the ages; bless Kurios, sun and moon, sing and extol him for the ages; bless Kurios, stars of heaven, sing and extol him for the ages; bless Kurios, all rain and dew, sing and extol him for the ages; bless Kurios, all the winds, sing and extol him for the ages; bless Kurios, fire and heat, sing and extol him for the ages; bless Kurios, nights and days, sing and extol him for the ages; bless Kurios, light and darkness, sing and extol him for the ages; bless Kurios, cold and heat, sing and extol him for the ages; bless Kurios, frosts and snows, sing and extol him for the ages; bless

Kurios, lightnings and clouds, sing and extol him for the ages; let the earth bless Kurios, sing and extol him for the ages; bless Kurios, mountains and hills, sing and extol him for the ages; bless Kurios, all things produced in the earth, sing and extol him for the ages; bless Kurios, sea and rivers, sing and extol him for the ages; bless Kurios, fountains, sing and extol him for the ages; bless Kurios, sea-monsters, and things that move in the waters, sing and extol him for the ages; bless Kurios, all the birds of heaven, sing and extol him for the ages; bless Kurios, all wild beasts and cattle, sing and extol him for the ages; bless Kurios, sons of men, sing and extol him for the ages; bless Kurios, Israel, sing and extol him for the ages; bless Kurios, priests, sing and extol him for the ages; bless Kurios, slaves, sing and extol him for the ages; bless Kurios, spirits and souls of just [men], sing and extol him for the ages; bless Kurios, holy and humble in heart, sing and extol him for the ages; bless Kurios, Ananiah, Azariah, [and] Mishael, sing and extol him for the ages; for he has delivered us from hades, and saved us from the hand of death, and plucked us from the midst of a furnace of burning fire; he has even plucked us from the midst of the fire. Give thanks to Kurios, for he is good, for his mercy is forever; all who worship Kurios, bless the God of gods, and sing and confess [him], for his mercy is forever. And Nebuchadnezzar heard them singing. 28-67.

11 Then king Nebuchadnezzar was astonished, and rose up in agitation; the king answered and said to his counsellors, Did we not cast three men into the midst of the furnace, bound? They answered and said to the king, Certainly, king. He answered and said, Behold, I saw four men, loose, walking in the midst of the fire, and there is no hurt on them, and the appearance of the fourth was like a son of God. 24-25.

12 Then Nebuchadnezzar approached the door of the

burning fiery furnace; he answered and said, Shadrach, Meshach, and Abednego, servants of God the High one, come out and come forth. Then came out Shadrach, Meshach, and Abednego, from the furnace of fire, and the satraps, prefects, and governors and counsellors of the king saw these men, on whose bodies the fire had no power, and the hair of their head was not singed, nor their pantaloons changed, nor had the smell of fire passed on them. 26, 27.

12 Nebuchadnezzar answered and said, Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants that trusted in him, and changed the word of the king, and gave up their bodies, that they might not serve nor worship any god but their God. And I appoint a decree, that every people, and nation, and tongue that speak amiss against the God of Shadrach, Meshach, and Abednego, shall be cut to pieces, and their houses made a dunghill; because there is no other god who can save like this. Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon. 28-30.

PART III.

CHALDEE SERIES.

STORY I. [VII.]

4.

Nebuchadnezzar's edict concerning his madness; its causes, accompaniments, and cure.

1 KING Nebuchadnezzar to all peoples, nations, and tongues who dwell in all the earth, may your peace be multiplied. It has seemed good to me to show the signs and wonders which God the High one has performed with me. How great are his signs, how mighty his wonders!

His kingdom is an eternal hingdom, and his dominion is to all generations. I Nebuchadnezzar was at rest in my house, and flourishing in my palace. I saw a dream, and it made me afraid, and thoughts on my bed and visions of my head troubled me; and I made a decree to bring up before me all the wise men of Babylon, that they might make known to me the interpretation of the dream. 4: 1-3.

2 Then came the scribes, enchanters, Chasdim, and diviners, and I told them my dream, and they could not make known to me the interpretation. And at last Daniel came before me, whose name is Belteshazzar, according to the name of my God, because a spirit of holy Gods is in him, and I told my dream before him. Belteshazzar [said I], chief of scribes, because I know that a spirit of holy Gods is in you, and no secret troubles you, tell the visions of my dream which I have seen, and its interpretation. And the visions of my head on my bed [were these]: I saw, and behold, a tree in the midst of the earth, and its height was great. And the tree was large and strong, and its height reached to heaven, and its sight to the end of all the earth; its leaves were fair, and its fruit abundant, and food was on it for all; under it were shaded the beasts of the earth, and on its branches dwelt the birds of heaven; and all flesh was fed from it. I saw in the visions of my head on my bed, and behold, a watcher, a holy one, came down from heaven. He cried aloud, and said thus: Cut down the tree, and trim off its branches, and strip off its leaves, and shake off its fruit; let the beasts flee from under it, and the birds from its branches; but leave a stump of its roots in the earth, in a band of iron and brass, in the grass of the field, and let it be wet with the dew of heaven, and its portion be with beasts of the grass; let its mind be changed from man, and the mind of a beast be given it; and let seven

times pass over it. The ordinance is by the decree of the watchers, and the order is the demand of holy ones, that the living may know that the High one rules in the kingdom of men, and gives it to whom he pleases, and exalts over it the basest of men. This is the dream which I king Nebuchadnezzar saw ; and do you, Belteshazzar, tell the interpretation, for none of the wise men of my kingdom can make known to me the interpretation ; but you can, for a spirit of holy Gods is in you. 4-15.

3 Then Daniel, whose name is Belteshazzar, was astonished about an hour, and his thoughts troubled him. The king answered and said, Belteshazzar, let not the dream and its interpretation trouble you. Belteshazzar answered and said, My lord, let the dream be to those that hate you, and its interpretation to your enemies. The tree which you saw, which was large and strong, and its height reached to heaven, and its sight to all the earth, and its leaves were abundant, and its fruit much, and food was on it for all ; under it dwelt the beasts of the field, and on its branches rested the birds of heaven ; that, king, is you, who have become great and mighty ; and your greatness is increased, and has reached to heaven, and your dominion is to the end of the earth. And as the king saw a watcher, a holy one, descend from heaven, and he said, Cut down the tree and overthrow it, but leave a stump of its roots in the earth, in a band of iron and brass, in the grass of the field, and let it be wet with the dew of heaven, and let its portion be with the beasts of the field, till seven times pass over it ; this is the interpretation, king, and the decree of the High one which has come on my lord the king. They shall drive you from men, and your dwelling shall be with the beasts of the field, and they shall make you eat grass like oxen, and wet you with the dew of heaven, and seven times shall pass over you, till you know that the High one rules in the kingdom of

men, and gives it to whom he pleases. And as he commanded that a stump should be left with the roots of the tree, your kingdom shall be sure when you know that Heaven rules. Wherefore, king, let my counsel be acceptable before you, and break off your sins by righteousness, and your wickednesses by showing kindness to the poor; possibly there may be a lengthening of your tranquillity. 16-24.

4 All [this] came on Nebuchadnezzar the king. At the end of twelve months, he was walking before the palace of the kingdom of Babylon. The king answered and said, Is not this great Babylon, which I have built for the house of my kingdom by the power of my riches, for the glory of my majesty? While the word was in the king's mouth, a voice came down from heaven, To you, king Nebuchadnezzar, is it spoken: the kingdom has departed from you, and they have driven you from men, and your dwelling shall be with the beasts of the field; they shall feed you with grass like oxen, and seven times shall pass over you, till you know that the High one rules in the kingdom of men, and gives it to whom he pleases. In that hour the word was performed on Nebuchadnezzar, and he was driven from men, and made to eat grass like oxen, and his body was wet with the dew of heaven, till his hair grew like eagles, and his nails like birds. And at the end of the days, I Nebuchadnezzar lifted up my eyes to heaven, and my knowledge returned to me, and I blessed the High one, and praised and honored Him who lives forever, for his dominion is an eternal dominion, and his kingdom to all generations; and all that inhabit the earth are considered nothing, and he does according to his will in the army of heaven, and among the inhabitants of the earth, and there is none that can smite with his hand, nor can it be said to him, What have you done? At that time my knowledge returned to me, and with the

glory of my kingdom my honor and brightness returned upon me, and my counsellors and great men sought me, and I was established over my kingdom, and superior majesty was added to me. Now I Nebuchadnezzar praise, and extol, and glorify the King of heaven, because all his works are true, and his ways just, and those that walk in pride he is able to abase.

STORY II. [VIII.]

5.

Belshazzar's feast, sin, warning, and punishment.

1 KING Belshazzar made a great feast to a thousand of his lords, and drank wine before a thousand. Belshazzar commanded, when he had tasted of the wine, that they should bring the vases of gold and silver which Nebuchadnezzar his father had taken from the palace at Jerusalem, that the king and his lords, his wives and his concubines, might drink in them. Then they brought the vases of gold which they had taken from the palace of the house of God at Jerusalem, and the king and his lords, his wives and his concubines, drank in them; they drank wine, and praised the gods of gold, and silver, brass, iron, wood, and stone. 5: 1-4.

2 In that hour came forth fingers of a man's hand, and wrote opposite to the candlestick on the plastering of the king's palace wall, and the king saw the palm of the hand which wrote. Then the king's countenance was changed, and his thoughts troubled him, and the joints of his loins were loosed, and his knees smote together. The king cried with a loud voice, that they should bring up the enchanters, Chasdim, and diviners. The king answered and said to the wise men of Babylon, Any man who will read this writing, and show its interpretation, shall be clothed in purple, and have a gold chain about his neck, and rule third in the kingdom. Then came in all the

king's wise men, and could not read the writing, nor make known to the king the interpretation. 5-8.

3 Then king Belshazzar was greatly troubled, and his countenance was changed upon him, and his lords were perplexed. The queen came to the banquet house on account of the words of the king and his lords; the queen answered and said, King, live for ages; let not your thoughts trouble you, nor your countenance be changed. There is a man in your kingdom in whom is a spirit of holy Gods. In the days of your father, light, and intelligence, and wisdom, like the wisdom of Gods, were found in him; and king Nebuchadnezzar your father made him chief over the scribes, enchanters, Chasdim, [and] diviners, — your father the king, — because an excellent spirit, and knowledge and intelligence to interpret dreams and solve riddles, were found in him, — in Daniel, — to whom the king gave the name of Belteshazzar. Now let Daniel be called, and he will show the interpretation. 9-12.

4 Then Daniel was brought up before the king. The king answered and said to Daniel, Are you that Daniel who is of the sons of the captives of Judah, whom the king my father brought from Judah? I have heard of you, that a spirit of Gods is in you, and light, and intelligence, and superior wisdom are found in you. And now the wise men, the enchanters, have been brought up before me to read this writing and make known to me its interpretation, and they could not show the interpretation of the thing. And I have heard of you, that you can make interpretations and solve problems. Now, if you can read this writing, and make known to me its interpretation, you shall be clothed in scarlet, and a gold chain be about your neck, and you shall rule third in the kingdom. 5-16.

5 Then Daniel answered and said before the king, Keep your gifts to yourself, and give your presents to

others; but I will read the writing to the king, and make known its interpretation. As for you, king, God the High one gave a kingdom, and majesty, and glory to Nebuchadnezzar your father; and from the majesty which he gave him, all peoples, nations, and tongues feared and trembled before him. Whom he would he killed, and whom he would he preserved alive, and whom he would he exalted, and whom he would he cast down. And when his heart was lifted up, and his spirit strengthened [with pride], he was cast down from the royal throne, and honor taken away from him; and he was driven from the sons of men, and his mind made like the beasts, and his dwelling was with wild asses. They fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the high God rules in the kingdom of men, and sets over it whom he pleases. And you, his son Belshazzar, did not humble your heart, though you knew all this, but exalted yourself against the Master of heaven; and they have brought the vases of his house before you, and you and your lords, your wives and your concubines, have drank wine in them, and praised gods of silver and gold, of brass, iron, wood, and stone, which neither see, nor hear, nor know, and the God in whose hand your breath is, and whose are all your ways, you have not glorified. Then was sent from before him the palm of a hand, and it wrote this writing, and this is the writing which was written: Mena, Mena, Tekel, Upharsin. This is the interpretation of the thing: Mena, God has numbered [your kingdom, and finished it]. Tekel, you are weighed [in scales, and found wanting]. Peres, [your kingdom] is divided [and given to Media and Persia]. 17-28.

6 Then Belshazzar commanded, and they clothed Daniel in purple, and a chain of gold was put on his neck, and they proclaimed concerning him, that he should be

third ruler in the kingdom. On that night was Belshazzar king of the Chasdim killed, and Darius the Median took the kingdom, at about sixty-two years of age. 29-6: 1.

STORY III. [IX.]

6.

Conspiracy against Daniel, his deliverance from the lions, and the destruction of the conspirators.

1 IT seemed good to Darius to set over the kingdom 120 satraps, that they should be over all the kingdom; and he set over them three presidents, of whom Daniel was first, that these satraps might give account to them, and the king not suffer loss. Then this Daniel was set over the presidents and satraps, because an excellent spirit was in him, and the king thought of setting him over all the kingdom. 6: 2-4.

2 Then the presidents and satraps sought to find a pretext against Daniel, in respect to the kingdom; and they could find no pretext, nor fault, because he was faithful, and no error or fault was found in him. Then these men said, We shall not find a pretext against this Daniel unless we find it against him by the law of his God. Then these presidents and satraps assembled themselves before the king, and said thus to him; King Darius, live for ages. All the presidents of the kingdom, prefects and satraps, counsellors and governors, have consulted together to establish a royal decree, and make a strong prohibition, that any man who shall ask any thing at all of any god or man for thirty days, except of you, king, shall be cast into the lions' den. Now, king, establish the prohibition, and write the writing, that it may not be changed, according to the law of Media and Persia, which changes not. Wherefore king Darius wrote the writing and decree. 5-10.

3 And when he knew that the writing was written,

Daniel went to his house, and, his windows being open in his chamber towards Jerusalem, three times a day kneeled on his knees, and prayed, and gave thanks before his God, in all respects as he had done before that. Then these men assembled and found Daniel praying and making supplication before his God. Then they came near, and spoke before the king concerning the king's decree: Did you not write a decree, that any man who should ask any thing of any God or man for thirty days, except of you, king, should be cast into the lions' den? The king answered and said, The thing is true, according to the law of Media and Persia, which passes not away. Then they answered and said before the king, That Daniel, who is of the sons of the captives of Judah, regards not your decree, nor the prohibition which you have written, but offers his prayers three times a day. Then, when the king heard this thing, he was exceedingly displeased with himself, and set [his] heart on Daniel to save him, and he strove till the rising of the sun to save him. Then these men assembled themselves together to the king, and said to the king, Know, king, that it is a law of Media and Persia, that no prohibition or ordinance which the king establishes can be changed. Then the king commanded that they should bring Daniel and cast him into the lions' den. The king answered and said to Daniel, Your God, whom you serve continually, shall save you. And a stone was brought and put on the mouth of the den, and the king sealed it with his signet ring, and the signet ring of his lords, that the purpose concerning Daniel might not be changed. 11-18.

4 Then went the king to his palace, and passed the night fasting; and his concubines came not before him, and his sleep was driven from him. Then the king rose up at the dawn, with the light, and went with haste to the lions' den. And when he approached the den, he

cried to Daniel with a bitter cry. The king answered and said to Daniel, Daniel, servant of the living God, has your God, whom you serve continually, been able to save you from the lions? Then Daniel said to the king, King, live for ages; God has sent his angel and shut the mouth of the lions, and they have not hurt me, because before him innocence was found in me, and also before you, king, I have done no harm. 19-23.

5 Then the king was greatly pleased on account of him, and commanded that they should take up Daniel out of the den; and Daniel was taken out of the den, and no hurt was found in him, because he trusted in his God. And the king commanded, and they brought those men who accused Daniel, and cast them into the lions' den, they and their sons, and their wives; and they did not touch the bottom of the den, before the lions had the mastery of them, and broke all their bones. 24, 25.

6 Then king Darius wrote to all peoples, nations, and tongues that dwell in all the earth, May your peace be multiplied; I make a decree from before me, that in every dominion in my kingdom they shall fear and tremble before the God of Daniel; for he is the living God, and stands up forever, and his kingdom shall not be destroyed, and his dominion is to the end. He saves, and delivers, and performs signs and wonders in heaven and earth; he saved Daniel from the hand of the lions. And this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian. 26-29.

STORY IV. [X.]

7.

Daniel's dream of four earthly kingdoms and a final heavenly one, and its interpretation by an angel.

1 IN the first year of Belshazzar king of Babylon, Daniel dreamed a dream, and [had] visions of his head

on his bed. Then he wrote the dream, [and] told the chief of the things. Daniel answered and said, I saw visions by night, and behold, four winds of heaven burst forth on the great sea, and four great animals [beasts] came up from the sea, one different from another. The first was like a lion, and had eagle's wings; and I saw till its wings were plucked off, and it was lifted up from the earth, and set on two feet, like a man, and a man's mind was given it. 7: 1-4.

2 And behold, another second beast was like a bear, and it was set up on one side, and three ribs were in its mouth between its teeth; and they said thus to it: Arise, devour much flesh. 5.

3 After this I saw, and behold, another, like a leopard, and it had four wings of a bird on its back, and the beast had four heads, and dominion was given it. 6.

4 After this I saw, in visions of the night, and behold, a fourth beast, terrible and strong, and of great power, and it had great iron teeth, and it devoured, and beat fine, and trampled down the remnant with its feet. And it was unlike all the beasts before it, and had ten horns. I observed the horns, and behold, there came up another little horn among them, and three of the former horns were plucked up before it; and behold, this horn had eyes like the eyes of a man, and a mouth speaking great things. I saw, till thrones were set up, and one of ancient days [David] sat; and his clothing was white as snow, and the hair of his head like pure wool, his throne a flame of fire, and his wheels a burning fire. A stream of fire flowed and came forth before him, a thousand thousand ministered to him, and ten thousand ten thousand stood before him; and the judgment sat, and the Scriptures were opened. I saw then from the voice of the mighty words which the horn spoke; I saw till the beast was killed, and his body destroyed and given to a burning fire. But

as for the rest of the beasts, their dominion was taken away, and a prolongation of life was given them for a time and season. 7-12.

5 I saw, in visions of the night, and behold, in the clouds of heaven came [one] like a son of mortal. And he came to the one of ancient days, and they brought him near before him. And there was given him dominion and majesty, and a kingdom; and nations, and peoples, and tongues serve him, and his dominion shall be an eternal dominion, which shall not pass away, nor his kingdom be destroyed. 13, 14.

6 My spirit was grieved — I am Daniel — in the midst of its sheath, and the visions of my head troubled me. I came near to one of those that rose up [angels], and inquired of him the meaning of all this. And he told me, and made me understand the interpretation of the thing. These great beasts, which are four, [he says,] are four kings [kingdoms], which shall rise up from the earth; then the holy ones of Olions shall take the kingdom, and possess the kingdom for the age, and for the age of ages. 15-18.

7 Then I desired that he would explain concerning the fourth beast, which was different from the others, very terrible; its teeth iron, its claws brass; it devoured, beat fine, and trampled down the remnant with its feet; and concerning the ten horns which were on its head, and the other which come up, and three fell before it, even that horn which had eyes, and a mouth speaking great things, and its appearance was greater than its fellows. I saw, and that horn made war with the holy ones, and prevailed against them, till one of ancient days came, and the judgment sat for the holy ones of Olions, and the time came, and the holy ones possessed the kingdom. He said thus: The fourth beast is the fourth kingdom that shall be on the earth [Rome]; it shall be different from all kingdoms,

and shall devour all the earth, and trample it down, and beat it fine. And the ten horns of that kingdom are ten kings [rulers; 2 consuls and 8 tribunes of the people], which shall arise, and another shall arise after them [emperors], and he shall be unlike the former, and shall cause three kings [the triumvirate] to fall; and he shall speak words against the High one, and shall wear out the holy ones of Olions, and think to change times and laws, and they shall be given into his hand for a time and times and a half [$3\frac{1}{2}$ years]. And judgment shall sit, and they shall take away his dominion to destroy [it] and bring it to an end; and the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to a people of the holy ones of Olions, whose kingdom is an eternal kingdom, and all dominions shall worship and obey him. Thus far is the end of the word. As for me,—I am Daniel,—my thoughts greatly troubled me, and my countenance was changed upon me; but I kept the word in my heart. 19-28.

PART IV.

GREEK SERIES.

STORY I. [XI.]

Susanna, or Daniel delivering an innocent woman from false accusers.

1 THERE was a man living at Babylon, and his name was Joakim, and he took a wife whose name was Susanna, daughter of Chelcias, exceedingly beautiful, and fearing the Lord [Kurios]; and her parents were just, and taught their daughter according to the law of Moses. And Joakim was very rich, and had a park near his house, and the Jews resorted to him, because he was more honorable than all. 1-4.

2 And two of the elders of the people were designated that year judges, of whom the Master said that unrighteousness from Babylon went out from elders [who were] judges, who seemed to guide the people. And these were much at Joakim's house, and all that had causes came to them. 5, 6.

3 And when the people went away at midday, Susanna went out and walked in her husband's park. And the two elders saw her daily going in and walking about, and were in a passion for her. And they perverted their minds, and turned away their eyes that they might not look to heaven, nor remember just judgments; and they were both anxious concerning her, and neither told the other his desire, for they were ashamed to declare their desire, for they wished to be with her. And they watched diligently every day to see her; and one said to the other, Let us go home now, for it is time for dinner. And having gone out, they separated from each other, and turning back, came to the same place; and examining closely each other for the cause, they confessed their desire, and then appointed a time in common when they would be able to find her alone. 7-14.

4 And it came to pass, when they watched for a convenient day, she went out as yesterday and the day before, with two girls only, and desired to wash herself in the park, for it was warm. And there was no one there, except the two elders, hid and watching her. And she said to the girls, Bring me the oil and soaps, and shut the gates of the park, that I may wash myself. And they did as she said, and shut the gates of the park, and went out at the side gates, to bring the things ordered for her, and knew not of the elders, for they were hid. 15-18.

5 And it came to pass, when the girls went out, then the two old men rose up and ran to her, and said, Behold, the gates of the park are shut, and no one sees us, and we

are in a passion for you ; wherefore consent to us, and be with us ; but if not, we will testify against you, that a young man was with you, and for that reason you sent the girls away from you. And Susanna sighed and said, I am straitened on every side ; for both if I do this, it is death to me, and if I do [it] not, I shall not escape from your hands. It is preferable for me, not having done it, to fall into your hands, rather than to sin before Kurios. And Susanna cried with a loud voice, and the two old men also cried against her ; and one, having ran, opened the gates of the park. And when those from the house heard the cry in the park, they ran in by the side gate to see what had happened. And when the old men told their words, the servants were greatly ashamed, for such a word was never said of Susanna. And it came to pass on the morrow, when the people came together to her husband Joakim, the two old men came, full of an unrighteous purpose against Susanna, to kill her, and said before the people, Send for Susanna, daughter of Chelcias ; she is the wife of Joakim. 19-29.

6 And they sent, and she came, and her parents, and her children, and all her relations ; and Susanna was a very delicate woman, and beautiful in appearance. And the transgressors commanded her to be uncovered, for she was covered with a veil, that they might be filled with her beauty. And all that were with her, and all that saw her, wept. And the two old men stood up in the midst of the people, and laid their hands on her head, and she, weeping, looked to heaven, for her heart trusted in Kurios. 29-35.

7 And the old men said, As we were walking about in the park, this [woman] entered in with two girls ; and she shut the gates of the park, and dismissed the girls ; and a young man who was hid came to her, and fell back with her. But we, being in a corner of the garden, seeing

the unrighteousness, ran upon them, and seeing them together, were not able to hold him, because he was stronger than we; and opening the gates, he ran away; but seizing her, we demanded who the young man was, and she would not tell us. These things we testify. And the synagogue believed them, as being elders of the people and judges, and condemned her to die. 36-41.

8 But Susanna cried with a loud voice, and said, Eternal God, knower of secrets, who knowest all things before they occur, thou knowest that they have testified falsely against me; and behold, I die, having done nothing of what they have injuriously accused me. And Kurios heard her voice, and when she was being led away to be killed, God excited the holy spirit of a young boy by the name of Daniel, and he cried with a loud voice, I am innocent of this blood. And all the people turned to him and said, What is this word which you have said? And he stood up in the midst of them and said, So foolish are the sons of Israel, not examining nor knowing certainly, you have condemned a daughter of Israel. Return to the place of judgment, for these men have testified falsely against her. And all the people returned with haste, and the elders said to him, Come, sit in the midst of us, and declare to us, for God has given you the eldership. 42-50.

9 And Daniel said to them, Separate them at a distance from each other, and I will examine them. And when they were separated one from the other, he called one of them, and said to him, You that have grown old in evil days, now have your sins which you formerly committed become sharp, judging unjust judgments, and condemning the innocent, but acquitting the guilty, when God said, You shall not kill the innocent and just. Now therefore, if you saw this woman, tell under what tree you saw them having intercourse with each other. And he said,

Under a mastic tree. And Daniel said, Well, you have lied against your own head; for already an angel of God has received [an order] from God to [masticize] cut you in two; and he put him aside. 51-56.

10 And he ordered that they should bring forward the other; and he said to him, Race of Canaan, and not of Judah, beauty has deceived you, and passion perverted your mind; you did thus to the daughters of Israel, and they through fear had intercourse with you; but a daughter of Judah endured not your unrighteousness. Now tell me under what tree you caught them having intercourse with each other. And he said, Under a scarlet oak. And Daniel said to him, Well, you also have lied against your head; for the angel of God, having a sword, waits to [oakize] cut you in two, that he may destroy you. And all the congregation cried with a loud voice, and blessed God who saves those that hope in him. And they rose up against the two old men, for Daniel had convicted them as false accusers from their own mouth, and did to them as they injuriously purposed to do to a neighbor; they did according to the law of Moses, and killed them, and innocent blood was saved on that day. And Cheleias and his wife praised God, on account of their daughter, with Joakim her husband, and her relations, because nothing dishonorable was found in her; and Daniel was great before the people from that day and thenceforward.

STORY II. [XII.]

Bel and the Dragon, or Daniel destroying Babylonian idols, and saved from the lions' den.

1 AND king Astyages was put with his fathers, and Cyrus the Persian took the kingdom, and Daniel was a table companion of the king, and honored above all his friends. And there was an idol at Babylon by the name

of Bel, and there were expended upon him each day 12 artabæ of fine flour, and 40 sheep, and 6 metretes of wine. And the king worshipped him, and went daily to worship him, but Daniel worshipped his God. And the king said to him, Why do you not worship Bel? And he said, Because I do not worship idols made with hands, but the living God, who created heaven and earth, and has dominion of all flesh. And the king said to him, Do you not think Bel is a living god? Do you not see how much he eats and drinks daily? And Daniel, laughing, said, Be not deceived, king; for this [object] is clay within and brass without, and never consumed a thing. 1-7.

2 And the king, being angry, called his priests and said to them, If you tell me not who it is that consumes this expense, you shall die; but if you show that Bel consumes it, Daniel shall die; because he has blasphemed against Bel. And Daniel said to the king, Be it according to your word. And the priests of Bel were seventy, besides women and children. 8-10.

3 And the priests of Bel said, Behold, we will go out, and do you, king, set the food and mix the wine, and close the door, and seal it with your finger ring; and come in the morning, and if you do not find all eaten by Bel, we will die, or [otherwise] Daniel, who has lied against us. And they despised [it]; because they had made under the table a concealed entrance, and by it went in continually, and consumed the things. 11-13.

4 And it came to pass, when they went out, the king set the food for Bel, and Daniel commanded his servants, and they brought ashes and sifted them over the whole temple in the presence of the king alone. And they went out, and closed the door, and sealed [it] with the king's finger ring, and went away. And the priests came by night, according to their custom, and their wives and children, and ate and drank all. And the king rose early

in the morning, and Daniel with him; and he said, Daniel, are the seals safe? And Daniel said, Safe, king. And it came to pass, as soon as they opened the doors, looking on the table, the king cried with a loud voice, Great are you, Bel, and there is no deceit with you at all. And Daniel laughed, and held the king, that he might not go in, and said, See now the floor, and note whose tracks are these. And the king said, I see the tracks of men, women, and children. And the king, being angry, apprehended the priests, and their wives and children; and they showed him the concealed doors by which they went in and consumed the [things] on the table. And the king killed them, and gave Bel as a present to Daniel, and he destroyed him and his temple. 14-22.

5. And there was a great dragon, and the Babylonians worshipped him; and the king said to Daniel, Will you say also that this is brass? Behold, he lives, and eats, and drinks. You cannot say that this is not a living god; therefore worship him. And Daniel said, I will worship Kurios, my God, for he is the living God; but, king, give me permission, and I will kill the dragon, without sword or staff. And the king said, I give you [permission]. 23-26.

6. And Daniel took pitch, and fat, and hair, and boiled [them] together, and made cakes and put in the mouth of the dragon, and the dragon ate, and was torn open. And he said, See your objects of worship. 27.

7. And it came to pass, when the Babylonians heard [of this] they were very angry, and turned against the king, and said, The king has become a Jew; he has torn Bel to pieces, killed the dragon, and slaughtered the priests. And they came to the king, and said, Give us Daniel; if not, we will kill you and your house. And the king saw that they pressed him exceedingly, and the king gave them Daniel, and they cast him into the pit of lions, and

he was there six days. And there were seven lions in the pit, and there were given them daily two slaves [bodies] and two sheep; and then they were not given them, that they might devour Daniel. And Ambakoum [Habakkuk] the prophet was in Judea, and he boiled meat, and broke bread in the vase, and went to the plain to carry it to the harvesters. And the angel of Kurios said to Habakkuk, Carry away the dinner which you have, to Babylon, to Daniel in the pit of lions. And Habakkuk said, Kurios, I never saw Babylon, and do not know of the pit of lions. And the angel of Kurios took hold of the crown of [his] head, and bearing [him] by the hair of his head, placed him in Babylon above the pit, with the force of his spirit. And Habakkuk cried, saying, Daniel, Daniel, take the dinner which God has sent you. And Daniel said, My God, thou hast remembered and not forsaken them that love thee. And Daniel rose up and ate. And the angel of God restored Habakkuk instantly to his place. And the king came on the seventh day to mourn for Daniel. And he came to the pit, and looked in; and behold, Daniel was sitting [there]; and crying with a loud voice, he said, Great art thou, Kurios, God of Daniel, and there is no other besides thee. And he drew him out, and cast the causes of his destruction into the pit, and they were devoured instantly in his presence. 28-42.

CRITICAL INTRODUCTION.

CHAPTER I.

Contents and subject matter of the book, its languages and natural divisions.

1. THE book of Daniel, as it appears in the Hebrew Bible, is bilingual, of two languages, Hebrew and Chaldee. In its completed form, as it appears in the Septuagint, and was generally accepted by the Hellenic Jews of the time of Christ, it has additions in Greek, which, being joined to the Hebrew and Chaldee, make it trilingual, a book in three languages. The Hebrew part consists of four independent stories, the mixed of two, the Chaldee of four, and the Greek of two. Of these, the first ten, without the Greek addition to Story VI., constitute the canonical book of the Hebrew Bible; and the other portions are uncanonical additions in Greek, but essential parts of the Septuagint book.

2. It is the natural mode of treating books in different languages, to resolve them into integral parts, according to their structures and subjects, as we do other books; and then further to distinguish, as far as may be, those integral parts in different languages, according to their languages and dates. This is the natural and scientific method of treating all books, sacred and common; and obvious as it is, has yet to be applied to Daniel. It needs but to be proposed, in order that its propriety and neces-

sity may be clearly seen. Its neglect hitherto is a surprising oversight.

3. The Hebrew stories ought to be discriminated and studied as Hebrew, the Chaldee as Chaldee, and the Greek as Greek; and the whole ought to be combined and studied as a single work. The Hebrew stories are complete without either the mixed or Chaldee, and the Hebrew and Chaldee without the Greek; but when all are combined, we have the completed book of Daniel as it appears in the Septuagint, and was received and used both by Jews and Christians from the time of Christ, during the earliest Christian centuries. Ignatius mentions Susanna in his epistle to the Magnesians, and the Roman Clement, in his second Epistle. The Greek books and parts of books were commented upon and freely discussed in sermons, in connection with the other sacred books. The church of Rome, agreeably to a decision of the Council of Trent, allows them to be of equal authority with the Hebrew; and the English and Lutheran churches allow them to be used in public assemblies for religious instruction, without admitting their canonical authority, or elevating them to the same dignity as the canonical books.

4. The first of the stories of Daniel in the Hebrew Bible is in Hebrew; then follows a Chaldee story, with a Hebrew introduction, and five other stories in Chaldee; after which the Hebrew is resumed, and three more stories in Hebrew complete the book. In the Septuagint the story of Susanna is prefixed to the first Hebrew story; the Chaldee story of the image of Dura, and the deliverance of the three pious children from the burning fiery furnace, is interpolated with the prayer of Azariah and song of the three; and the whole is followed by stories of Bel and the dragon. When these additions were made is not known. Theodotion found them in the Septuagint of his

time, 180–192 A. D., and passed them along. Theodotion was not a recensionist, revising his text, but only a translator, revising and improving the rendering. For aught that appears, these additions may have been the work of the original Septuagint translator. This is indicated by their agreement in style with his translations; they have his peculiar modes of expression. Some have thought, however, that the song of the three was by a different composer from the prayer.

5. Julius Africanus, in the third century, objected to the historic character of Susanna, and Origen defended it, but not satisfactorily. It has all the essential marks of fiction, but Horne, Davidson, and Tregelles think it is substantially true. [See Horne's Introduction, revised and corrected by Davidson and Tregelles, vol. ii. page 938.] Can there be a more striking exhibition of the simplicity of Christian criticism? Like the parables of the New Testament, it illustrates principles, and its historical truth is of no consequence.

6. Theodotion's translation of Daniel superseded the original one found in the Septuagint, on account of its superior accuracy. The original was long supposed to be lost, but it has since been recovered and published, and is among the most venerable relics of an age preceding that of Christ and the apostles.

Theodotion was a Jewish proselyte of Ephesus, called by Jerome an Ebionite, or Judaizing Christian. According to Jerome, his version was published under Commodus, 180–192. It is a revision of the original Septuagint, and not strictly a new translation, though generally called such. His translation of Daniel superseded the original one in the Septuagint, about 300 A. D. It was less literal than Aquila's, who preceded him as a translator, and less free than that of Symmachus, who followed him.

7. Horne divides the Hebrew and Chaldee Daniel into

two parts. First, Historic, containing the first six chapters; and second, Prophetic, containing the last six. This division is preserved in the revised work, with the joint authority of Davidson and Tregelles, but has no just foundation in the character of the book, and is not sustained by scientific analysis. The book consists of 10 stories in Hebrew and Chaldee, and with the Greek additions, of 12. These might be divided into Historic and Prophetic; in which case the Chaldee story concerning Nebuchadnezzar's dream of the four kingdoms would have to be classed with the Prophetic part, and perhaps the story of Belshazzar's feast: that also contains a prophecy. But a classification according to languages, and in some degree according to the dates and ages of the stories, is both more natural and more useful, and is therefore adopted in this work. This language and chronologic classification is as follows:—

I. Hebrew stories, 4; II. Mixed stories, 2; III. Chaldee stories, 4; IV. Greek stories, 2. Total, 12.

PART I. HEBREW SERIES.

1. Captivity, early piety, scholarship, and promotion of Daniel and his three friends.

2. Daniel's vision of the four kingdoms to the reign of Antiochus IV., 175–163 B. C., and its interpretation by Gabriel.

3. Daniel's prayer, and oracle of the 70 weeks received orally from Gabriel.

4. Daniel's fast of three weeks, and an Apocalypse of the latter days to the times of Antiochus IV., and the kingdom of Michael, received from an angel.

PART II. MIXED SERIES.

1. Nebuchadnezzar's dream of the four kingdoms, to the

close of the Syrian and Egyptian Greek empires, near the time of Christ, and of the stone cut without hands.

2. The image of Dura, and the three pious children saved from the burning fiery furnace.

PART III. CHALDEE SERIES.

1. Nebuchadnezzar's edict, or encyclic letter concerning his madness, with its premonitions, accompaniments, and consequences.

2. Belshazzar's feast, with his profanation of the sacred vases of the temple, his warning, and punishment.

3. Law of Darius the Mede against prayer, Daniel's observance of the higher law, and his deliverance from the lions' den.

4. Daniel's dream of the four kingdoms, with Rome under the emperors for the fourth and last, and the final kingdom of God.

PART IV. GREEK SERIES.

1. Susanna, or Daniel delivering an innocent woman who was falsely accused, and destroying her accusers.

2. Bel and the dragon, or Daniel destroying Babylonian idols and imaginary deities, and saved a second time from the lions' den.

CHAPTER II.

Assumed dates of Daniel, its defects as a biography, titles of the book, slight grounds on which it is referred to Daniel and his times, and the account of its being shown to Alexander the Great.

1. THE first story commences 605 B. C., in the third year of Jehoiakim, and the latest assumed date in the book is that of Story IV., in the third year of Cyrus, at Babylon, 535 B. C. These extreme dates include an interval of 70

years, concerning which the book gives us but little information. History supplies considerable, and it is a period that well deserves attention.

2. How old Daniel was at the opening of Story I., or how long he lived after the apocalypse related in Story IV., we are not informed. He is not immature when he is first introduced to us, but is old enough to have settled principles of morality of the strictest and severest kind, and to be a candidate for the Babylonian college, the qualifications for which, required that he should already have been instructed in "all wisdom and understanding." These were not novices, or persons in early youth, but must have been of considerable age. We may suppose that Daniel was 20 years old at the time of his capture; if he was, he was 90 at the time of receiving the apocalypse of Story IV.; he evinces no decline of his mental powers at this advanced age, nor is he represented as an aged man; his age does not seem to have been thought of by the writer.

3. Nothing is said of Daniel's parentage or domestic relations; he is as destitute of father, mother, brother, sister, or other relations, as Melchisedec, and as far as appears, might have been a special creation, or have had a divine origin. No account is given of his birth or death; his book is not a biography, and does not describe his life, but states a few remarkable incidents and events, in most of which he bears a part. Daniel is the principal character in all the stories but one. Story VI., of the three pious children in the burning fiery furnace, relates exclusively to his three friends.

4. The reasons for referring the book of Daniel to the times in which its scenes are laid, and for making Daniel its author, are about as weighty as might be adduced to show that *Paradise Lost* belongs to the age of Adam, and was written by Seth, and that the *Iliad* belongs to 1184

B. C., the period of the fall of Troy, previous to the times of Samuel, and was written by Achilles or Agamemnon. It is quite as possible that Seth wrote *Paradise Lost*, and Agamemnon the *Iliad*, as that Daniel wrote the book which bears his name.

5. Nothing is said in the book of its age or authorship; and Daniel makes no claims to be its author. Its title is by the Jewish canonists, and is no part of the book; it is simply *Daniel*; in Theodotion's version in the Septuagint, it is the same; in the common English Bible it is, *The Book of Daniel*; which signifies either by Daniel or concerning him. The latter is all that it necessarily signifies, and therefore is all that can be certainly inferred from it.

6. Thomas Hartwell Horne, in his "*Critical Introduction to the Study of the Scriptures*," calls it "*The Book of the Prophet Daniel*," and makes Daniel the fourth of the greater prophets. He says that, "although the name of Daniel is not prefixed to the book [by the writer], the many passages in which he speaks in the first person sufficiently prove that he was the author."

7. This statement is a good example of the loose and inconclusive reasoning of the most eminent Christian scholars on the subject. On superficial inquiry it looks plausible, and at the first glance has the appearance of an argument; it is a pillar of the common faith. The superficial character and credulity of Christian criticism are amazing, and this may serve as an example of much.

Horne is a learned and excellent man, and an indefatigable laborer in the cause of sacred learning; his reading is extensive and his studies are immense; but he begs his primary questions, and they vitiate numerous later conclusions. His work was rejected by the Christian Rationalists of Germany, at the time of its publication, as radically defective in its logic; but the English, of nearly all denominations, received it with great favor as almost

the Talmud of Christianity; and such it is, in more senses than one. With most, it is still a high authority. The representation of Daniel, as speaking in the first person in several stories of the book, proves nothing in relation to its authorship. Homer in the *Iliad* and *Odyssey* continually represents his characters as speaking in the first person; Milton in *Paradise Lost*, and Shakspeare in his plays, do the same. Is Adam therefore the author of *Paradise Lost*, or Agamemnon of the *Iliad*? Is Hamlet the author of the play of Hamlet, and Julius Cæsar of the tragedy which relates to him? The use of the first person is no evidence of authorship whatever, but often an evidence of fiction. It is often quite clear that none of the parties who are represented as speaking in the first person can, by any possibility, have participated in constructing the works to which their parts belong.

8. It wants no argument to show the defectiveness of this logic; the literature of all ages and nations is against it, and unless the other arguments depended upon to prove Daniel's authorship of the book shall, on examination, prove sound, that assumption must be abandoned.

9. Josephus tells us (A. J. 11. 8. 4, 5) that Jaddua, the chief priest, was divinely instructed in a dream to open Jerusalem to Alexander the Great, after he had taken Tyre and Gaza, and receive him into the city. He also tells us that Alexander, in consequence of a dream by which he had been divinely instructed before he left Europe on his perilous enterprise of the conquest of Persia, received the chief priest with great respect, went to the temple with him, offered sacrifices by his direction, and was shown the prophecy of Daniel, in which it was said that a Greek king should overthrow the kingdom of Persia.

10. This prediction belongs to the Hebrew part of Daniel, and is the earliest of the four parts which consti-

tute the book; but its composition was not earlier than 164 B. C., 168 years after the time of Alexander's supposed visit to Jerusalem.

11. Josephus tells us further, that Alexander was so well pleased, that he allowed the Jews to enjoy their own laws, exempted them from tribute the seventh year, and promised to do for them all that they desired. It is not impossible that Alexander visited Jerusalem, though we have no contemporary account of it, and it is scarcely probable. He doubtless accepted the submission of the Jews, as he did of other nationalities in Western Asia and elsewhere. He probably received the Jews with liberality, and treated their religion with respect: this was his general method; he raised up no unnecessary obstacles to the success of his arms, by making war on religions. His subjects worshipped what gods they pleased, and in what modes they pleased; but this account of the showing of the book of Daniel wants proof. How did Josephus know it? What authority has he for his assertion? He gives us none, and appears to have none.

Alexander's supposed visit to Jerusalem, after the conquest of Gaza, was in 332 B. C., and Josephus published his works, after the taking of Jerusalem, in A. D. 70, more than 400 years after the events which he relates. The showing of the book of Daniel to Alexander by Jaddua is entirely unsupported by previous authorities, Greek or Hebrew, and cannot therefore be admitted. The assertion of Josephus proves nothing, except that the Hebrew stories of Daniel were extant in his time, and belonged to the canonical books of the Jews, which agrees with the showing of his earlier writings. Josephus, 400 years after the event, is quite too late to be a witness, and his account is not entitled to the least confidence. The mythic and fictitious character of the transaction is indicated by the two dreams, one had by Alexander before he left Europe, and the other by Jaddua, after the taking of Gaza.

Jaddua would have been stupid indeed, not to dream favorably to admitting Alexander into the city and making the best terms with him possible, after he had conquered Northern Syria, Tyre, and Gaza, and was threatening Egypt and Persia, the two great dominant powers of the world at that time. The work of Josephus abounds with mythic and other fictitious elements, interpolating the older Judaic narratives; and this appears to be one of them. It proves nothing, therefore, in favor of the authorship of the book by Daniel, or its existence in the times of Alexander; nor is there any good reason why the truth on this subject, as on others, should not be gladly accepted and welcomed.

CHAPTER III.

Argument for the late authorship of Daniel, from its late position in the Hebrew canon, and unsuccessful attempts of critics to invalidate it.

1. THE position of Daniel in the Hebrew Bible is not the same as in the English; in the English it follows the major prophets and precedes the minor; in the Hebrew it stands in no connection with the prophets, but is in the latter part of still later writings of the scribes. The Prophetic books consist of two series: I. The Earlier Prophets, Joshua, Judges, Samuel, and Kings; II. The Later Prophets, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. These complete the books of the prophets. The Hebrew Bible begins and ends with books not attributed to them. The books called the Prophets are so called as being supposed productions of the prophets. The Earlier Prophets do not relate to prophets chiefly, nor report their discourses, but narrate the principal events of Hebrew history and tradi-

tion, from the death of Moses, 1451 B. C., to that of Jehoiachin, about 550 B. C., during a period of 901 years. No reason can be assigned for their having been called Earlier Prophets, but the opinion that they were written by the earlier prophets.

2. The Pentateuch was supposed to be written by Moses, and therefore was not ascribed to the earlier prophets, though probably written by them. No professional prophets appear before the time of Balaam, and he was a prophet of Midian, but at the same time a prophet of Jeva. The next prophet that appears in sacred history is Samuel, who seems to have founded schools of the prophets. Several prophets are mentioned in the times of David and Solomon, some of whom are distinguished; in the time of Ahab Obadiah hid a hundred prophets by fifties. (1 Kings 18 : 13.) After this Jeva's prophets were reduced to Elijah alone, when he killed 450 prophets of Baal and perhaps 400 of Ashera (v. 19-40). Subsequently we are told of the sons of the prophets at Bethel (2 Kings 2 : 3), at Jericho (v. 5), and of 50 men of the sons of the prophets that went to witness the ascension of Elijah (v. 7), 896 B. C. Elijah and Elisha are scarcely less distinguished than Samuel. Elisha died 838 B. C., Joel and Jonah succeed in 810, Amos in 790, Hosea in 785, Micah in 725, Nahum in 710, Zephaniah in 640, Isaiah in 759-710, Habakkuk in 605, Jeremiah in 629-588, Ezekiel in 595-572, Obadiah in 570, Haggai and Zechariah in 520, and Malachi in 420.

3. Some of these were men of great distinction in their times, others scarcely rose above mediocrity. The prophetic institution was not peculiar to the religion of Jeva; it belonged equally to that of Baal and Ashera. The prophets differ essentially from the priests. The priests were sacrificers, and served about the temple; the prophets were writers, teachers, preachers, and seers, and served

wherever their services were required. The priests were hereditary, and their support provided for at the expense of the other classes. The prophets were a voluntary class, and provided for their own support either by their professional services or by other means.

4. The Hebrew books of the prophets are all ascribed to the prophets generally, none of them to any single prophet in particular. Vision of Isaiah in Isa. 1: 1, words of Jeremiah in Jer. 1: 1, the use of the first person in Ezek. 1: 1, and similar titles and usages in the later prophets, do not signify authorship, but the person described as speaking. All these books are anonymous. Their authors, however, are divided into two classes: earlier and later prophets, and the two divisions of books, referred to these two classes of writers. The Hebrew books, from the death of Moses to the death of Jehoiachin, are referred to the earlier prophets, and the fifteen from Isaiah to Malachi to the later prophets. Which of the earlier prophets wrote the first, or any part of them, or which of the later prophets wrote the last, or any part of them, we are not informed; neither is the information that we do have certified by any reliable authority; it is an assumption of the Jewish canonists, like the Rabbinical ascription of the Pentateuch and Mishna to Moses, and is entitled to no credit except as far as it is supported by internal and other evidence.

5. In Story III., 1, Jeremiah is referred to as a prophet; but Daniel is never mentioned as such, and was not such; he was neither educated at their schools, nor connected with their order.

6. The prophets among the early Hebrews correspond to the sophoi and early religious poets among the Greeks of the same period; both were expounders of history, theology, and morality to the unlettered men of their times, and both pressed hard on the mysteries of the fu-

ture, which they resolved, in the name of superior beings, from the past. When the first period of Aramæan letters passed, the Hebrew literati dropped the title of prophets, and assumed the more modest and humble one of scribes; and the Greeks dropped the title of sophoi, and assumed that of philosophoi. Both these later titles are now abandoned for literary and scientific men, and designations derived from particular arts and sciences, such as historians, poets, chemists, geographers, naturalists, etc.

7. The Hebrew scribes are as much the lineal successors of the prophets, as the Greek philosophers are of the sophoi, or wise men, and modern literary and scientific men, of the Greek philosophers. Prophets were indigenous to Palestine, and the institution appears to have been adopted by the Hebrews from the Midianites, their relations, after the exodus from Egypt. The Babylonians had no prophets, and few appear among the Jews after the Babylonian exile.

8. The word for Babylonian scribe is *Hartum* or *Char-tum*, from a word which signifies to engrave, to write on some hard tablet, like stone. Babylonian writing was performed by cutting and engraving. The Hebrew word for scribe is *sopher*, from a word which originally signified to cut, but afterwards to mark with a pen, which was the usual method of Aramæan writing. Daniel was a Babylonian, and Ezra a Hebrew scribe; neither was a prophet, nor is ever accounted such in the books which describe their doings.

9. Scribe first appears as the title of a literary man in Jer. 8: 8, in the passage, "How say you, We are wise; the law of Jeva is with us? Behold, surely the false pen of scribes has made it a falsehood." The next instance of its use in this sense is in Ezra 7: 6, where it is said, "This Ezra went up from Babel, and he was a ready scribe in the law of Moses, which Jeva God of Israel

gave." In verse 11 Ezra is further described as "the priest, the scribe, a scribe of the words of the commandment of Jeva and his ordinances over Israel." In Neh. 8: 1, 12: 36. Ezra is called the scribe, and in 12: 26 the priest the scribe.

10. The New Testament has the corresponding Greek term applied to denote the Jewish literati, and finds them numerous and influential. Christ often meets with scribes, as he does with Pharisees and Sadducees, but never with prophets, unless John the Baptist is considered such. John was an extraordinary man, and his contemporaries called him by the original title of Baptist. Simeon and Anna, who, according to Luke, blessed Christ's infancy, appear to be fictitious. No prophets were found among the Jews in Christ's time, and the Christian church produced none who rose to distinction or transmitted instructions to later times.

11. The book of Kings brings down the history of the Jews to 550 B. C., 15 years previous to Daniel's apocalypse of the latter days in Story IV., the last of the Hebrew Series, and 53 years after the first dream of Nebuchadnezzar. The Later Prophets commence with Jonah, 810 B. C., and extend to Malachi, 400 B. C., 410 years. Several of the books that follow the Later Prophets are among the most instructive and valuable in the whole series.

12. If the book of Daniel was written as a narrative of facts, and finished in the third year of Cyrus, its latest assumed date, 70 years after the date with which it commences, and 15 years after the conclusion of Kings, it ought to have followed Kings, and to have been the next book in the sacred canon, unless a still earlier book had preceded it. If it was written after Daniel's time, and before the latest of the Minor Prophets, it ought to have preceded them; but instead of occupying either of these

positions, it is far removed from Kings and all the prophets, and placed after eight other books, some of which are believed to be more than 200 years later than Malachi. Daniel, in being the ninth of the 12 books which follow the Later Prophets, completes three fourths of the series of those books, and according to that analogy, its time ought to complete three fourths of the interval which they fill between Malachi and Christ.

13. Professor Stuart, in his critical history and defence of the Old Testament canon, p. 266, states this argument from De Wette and others as follows: "No reason can be assigned, except the lateness of the composition, why Daniel and Chronicles should be placed among the Ketubim [writings of the scribes], since the first belongs to the class of the Later Prophets, and the second, like Samuel, Kings, etc., to the class of the Former Prophets. The fact, then, that Daniel and Chronicles are joined with the Retubim, shows that they were written after the second class of scriptural books, the Prophets, were fully completed. As this class comprises Haggai, Zechariah, and Malachi, Daniel and Chronicles must have been composed or introduced into the canon subsequent to Nehemiah and Malachi, which was about 430-420 B. C."

14. To this, Barnes, after Stuart and others, objects that the arrangement of the books of the Old Testament by the Talmud, and which prevailed among Jews and Christians in the time of Jerome, 400 A. D., may have been a departure from the original one. He says the Ketubim were deemed less highly inspired than the older books, and that Daniel may have been removed from the Prophets to them, from a low estimate which the Jews formed of his inspiration; but that this was more probably done to discredit the book, on account of the use which Christians made of it in defending the Messianic doctrines of Christianity. (Barnes, Notes on Daniel,

pp. 36-41.) How does all this appear? Where is the proof? It is nowhere. Is it not amazing that an accomplished Christian scholar, and earnest seeker after truth within the limits to which he judges it to be restricted, can reason so loosely? A thousand things *may* have been; the question is, what *was*?

15. In addition to the groundless assumptions above noted, Mr. Barnes says (p. 37), Josephus "has mentioned the division of the books in his time, and in earlier times, in a way to make it *morally certain* that Daniel was not in the third class, but in the second class of Prophets," and transcribes the following statement from Josephus against Apion, as showing this (I. 8.): "We have not a countless number of books, discordant and arrayed against each other, but only 22, containing the history of every age, which can justly be credited; and of these, five belong to Moses, and contain both his laws and the history of man till his death. This period lacks but little of 3000 years. From the death of Moses till the reign of Artaxerxes, king of the Persians after Xerxes, the prophets who followed Moses described the things which were done during the age of each respectively in thirteen books; the remaining four contain hymns to God and rules of life for men. From the time of Artaxerxes till our present period all occurrences have been written down [in the Apocrypha], but they are not regarded as entitled to like credit with those which precede them, because there has not been a continual succession of prophets."

16. The above, according to Barnes, makes it certain that Daniel was not in the third class of Hebrew books in the time of Josephus, and in this extract it is necessarily implied, according to him, that Daniel was then included in the second part among the Prophets. That Josephus includes him among the prophets is quite obvi-

ous, as he does all the other books except four, which he describes as being songs to God and rules of life. The books which answer to this description are Psalms, Proverbs, Canticles, and Lamentations. All the rest, according to Josephus, are works of the prophets who followed Moses, and describe things which were done during the age of each respectively, in thirteen books.

17. Here is no transfer of Daniel from the writings of the scribes to those of the prophets, but a comprehension of all the prophets and all the historic books of the scribes in the same division; but his reference of them to the times before Artaxerxes I. is without proof, and is therefore without authority. The times of the authors must be determined by evidence, and the opinions and judgments of men of after ages are no proof whatever on the subject. Josephus separates the four poetic books from the historic books of the scribes; in other respects he appears to make no change in their arrangement.

18. Let us examine his thirteen books after the Pentateuch, and see what they are. Horne, Davidson, Tregelles, Stuart, and others, reckon them thus:—

1, Joshua, 2, Judges and Ruth, 3, Samuel, 4, Kings, 5, Chronicles, 6, Daniel, 7, Ezra and Nehemiah, 8, Esther, 9, Job, 10, Isaiah, 11, Jeremiah and Lamentations, 12, Ezekiel, 13, the twelve Minor Prophets; and substitute Ecclesiastes for Lamentations in the last general division of songs to God, etc.

19. This arrangement is objectionable in the following particulars, and cannot be admitted:—

1. Ruth is not a part of Judges, but a fiction of a late period, the scene of which is laid in the time of the last of the judges. It has never been connected with Judges by the Jews.

2. Lamentations is a book of songs, and not a part of Jeremiah, and has no more connection with it than it has with Kings or Chronicles.

3. Ezra and Nehemiah are two books as clearly as Samuel and Kings, and cannot properly be united into one.

4. No reason exists for making the 12 Minor Prophets a single book, which does not exist for making the three Major Prophets and all the Later Prophets a single book.

CHAPTER IV.

The statement of Josephus analyzed, and harmonized perfectly with the present canon and arrangement, his testimony distinguished from his opinions, his admissions to Apion, etc.

1. PART of the statement of Josephus, in his reply to Apion (1: 8), respecting the twenty-two Hebrew books, relates to matters of fact which came under his observation. Of this description are the number of the books and their character as historic or poetic. On these subjects he had but to observe and discriminate, in order to represent the facts correctly, and so far his statements are entitled to full credit. Besides, they are supported by other collateral and independent evidence. We do not receive this information from him alone; we have much of it from other reliable sources, and should have known it if he had not written. But this number and description of the books is peculiar to him; thirteen after the Pentateuch are historic, and four poetic, and all, according to him, are justly entitled to be credited.

2. Eusebius quotes him (Eccl. History, III. 10) as saying, that they are justly accredited divine, and is followed by Whiston; but this is an addition to the original text, and makes Josephus unnecessarily express an absurdity. Strictly speaking, divinity is not predicable of books; creation and providence are divine, as are all the works of nature, but books are neither works of creation nor providence; they are exclusively works of art and of man.

3. It is extremely absurd to exalt an ox or a bullock into a god; and yet they are creations of God, and so far divine; but it is far more absurd to exalt a book, however excellent or valuable, into a book of God; God makes oxen, but he does not make books; he leaves book-making exclusively to man, and all books are equally human productions. When God makes books, indites them, controls the minds or directs the hands of book-makers, it will imply a change in the divine economy. It is not his present method, and as far as we are informed, is not his past method. We might as well expect him to make houses, bridges, maps, charts, and implements of industry and art. He keeps himself to his divine sphere, and allows us to fill ours.

4. The statement of Josephus respecting the Hebrew books is, that they consist of five [till the death of Moses], and thirteen more [till the time of Artaxerxes I., all historic], and four books of hymns and rules of life; total, 22. His opinions are, 1. that these ought to be credited; 2. that the Pentateuch was written by Moses; and, 3. the thirteen historic books that follow, by prophets belonging to the times of the events and transactions described. In all these opinions Josephus was liable to err, and his errors, if he committed such, require to be re-judged and corrected. He gives no authority and produces no proof of either of them. They relate to matters that extended back more than a thousand years from his time, and that were as impossible to be known by him from observation as by us. If he knew them at all, he could only do it by inquiry and research; and to make his judgments reliable, should sustain them with his reasons. Not only are these judgments unreliable, they are erroneous. The Hebrew books are not all works of prophets. Joshua, Judges, Samuel, and Kings may be works of the earlier prophets, as signified by their Hebrew

title of the Earlier Prophets; Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi may be by later prophets, as signified by their title; but they are more probably by scribes who succeeded the prophets, and viewed them through the magnifying medium of tradition; several of the books that follow belong to a period long subsequent to that of the prophets, when the title and office had both been abandoned for those of scribes and literary men claiming no divine prerogatives.

5. The title of Later Prophets is not sufficient evidence that all the books of that division were written by prophets, and yet it is all the evidence we have; but for this we should be authorized to ascribe a portion of them, equally with the books of Part IV., to the scribes. Ezra commenced the dispensation of the scribes, as Samuel did that of the Hebrew prophets, and but for the title of Later Prophets placed in the Hebrew Bible over the third division of sacred books, we should be fully authorized to make the last of them the works of the earlier scribes. We have seen in the previous chapter, that the method of harmonizing the list of Josephus with the present lists adopted by distinguished critics, for the purpose of sustaining the early composition of Daniel and other later books, is inadmissible. Let us now see if they can be satisfactorily harmonized.

6. According to the present lists, the whole number of Hebrew books is 39; uniting the books of Samuel, Kings, and Chronicles, the separation of each of which is arbitrary and apparently for the purpose of breaking them up into portions of moderate length, we have 36. How can this be still further reduced to 22? Must it be by combination, or selection and exclusion? There is no evidence that any thing ought to be excluded; the canonical authority of all the books is fully established, and cannot

be invalidated. It follows that the further reduction of the number must be by combination. What shall we combine? What can we combine without violence or impropriety?

7. We can combine the Later Prophets, and reckon them as a single book, unique in character and design, relating the memoirs of fifteen prophets, to be compared with Plutarch's lives of distinguished Greeks, with other books of biography, ancient and modern, and with the dramatic works of Æschylus, Sophocles, and Euripides. Those Greek masters go further back to the heroic age for their characters and incidents, and treat them more freely. The Hebrew author makes his personages chiefly preachers, and represents them almost exclusively in that character, but with considerable variety of style. We do not find it necessary to assume a different author for each of the tragedies of Euripides, and just as little is it necessary to demand one for each of the prophets; several may have proceeded from a single hand.

8. The Later Prophets are already combined as they come to our hands, and named Later Prophets; we have only to accept them as a single work, and we have the number of books reported by Josephus. With this reduction the books stand thus:—

I. Books to the death of Moses, the Pentateuch,	5
II. From the death of Moses to Artaxerxes, Joshua, Judges, Samuel, Kings, Later Prophets, Job, Ruth, Ecclesiastes, Esther, Daniel, Ezra, Nehe- miah, and Chronicles,	13
III. Hymns to God and precepts, Psalms, Prov- erbs, Canticles, and Lamentations,	4
	—
Total,	22

This embraces all the canonical books, violates no principle of order, is consistent with facts, and is liable to no

reasonable objection. The Earlier Prophets are equally a single work, which had become divided up and given to different authors before the time of Josephus, and the Later Prophets have been similarly divided and distributed since.

9. Josephus ascribes the Pentateuch to Moses incorrectly. It appears clearly from an examination of the evidence, that it was not written by Moses, nor till long after his times. Josephus is equally mistaken in ascribing all the historic books after the Pentateuch to prophets, and those written by prophets, to such as lived in the times of the events they described. History cannot be written correctly by contemporaries; neither characters nor events can be appreciated till a subsequent age sheds the light of its developments upon them. Then they are understood, and their history can be written. Neither the greatly good or evil are fully understood during their lives; it is the inevitable condition of greatness to be only appreciated at its full value when it has passed away, and the logic of events has resolved in some degree its mysteries. All the great historians of the world have acquired their renown by describing mainly the past. The Hebrews are not an exception to the rest of mankind in this respect; if their history had all been written in the times of the events and persons described, it would have been comparatively worthless. The books of Moses were written long after Moses, and those of the prophets generally, as long after them. The statement, therefore, that the prophets wrote down what was done in their times in thirteen books (to Apion 1: 8), unsupported by evidence, and contrary to all analogy, would be entirely incredible, if there was nothing to discredit it in the books themselves; but there is much. Some of the earlier books after the Pentateuch were probably written by prophets, but very few of the books appear to have been written by persons

who belonged to the times of which they treat, and some of them extend through several generations.

10. Josephus reckons Daniel with the 13 books in which the prophets wrote down what was done in their times; this would allow him to be the author of his book, but is as far from proving that he was such as his similar statement in regard to Moses is from proving that he was the author of the Pentateuch. On both of these subjects Josephus concurs in the superficial judgments of his times, accepts the most absurd conclusions from tradition, and passes them along without a question. These subjects were never thoroughly investigated by the early Christians, and the Protestant Reformers did not investigate them thoroughly. They have since been examined and reëxamined by the German Rationalists, and many new facts ascertained.

11. Josephus ignores the Hebrew distinction between the Earlier and Later Prophets, and also that between the Prophets and the writings of the scribes. No harm is done by this; these distinctions are of no importance, except as they mark the succession and chronological positions of the books; but his assigning the books to authors "who wrote down what was done in their times," and making them all antecedent to Artaxerxes I., or contemporary with him, is a great historical blunder, and shows his profound ignorance of the subject. His neglect to note the distinctions of the Hebrew Bible proves nothing against them. He says nothing of the order of the historic books, and nothing that indicates a different arrangement from that of the Hebrew Bible. He allows them all to precede the poetic books, and these he seems to separate from the rest out of deference to the scientific methods of the Greeks and Romans, who always distinguished between prose and poetry.

12. Josephus received Daniel as a prophet, and treats

his book as historic; but this does not prove that he found it among the Prophets, any more than Ezra, Nehemiah, and Chronicles, which are never imagined to have been found there. The true significance and meaning of Daniel's position in the Hebrew Bible were not noted by early inquirers. It was left for the moderns to observe its inconsistency with the traditionary theory of the age and authorship of the book, and to modify their views accordingly.

13. In his *Antiquities of the Jews* (10. 10. 1-6; 10. 11. 1-7), Josephus gives an account of Daniel, derived mainly from his book, which he treats as historical. He makes Daniel and his three friends of the family of Zedekiah. This is a mistake. Zedekiah was but twelve years old at the time of Daniel's supposed capture, and not of an age to have a family. Zedekiah and his family were not taken captive till 19 years after the supposed capture of Daniel, and his sons were then killed in his presence. (2 Kings 25: 7.) Josephus makes Evil Merodach reign 18 years, when he is succeeded by Neriglissar his son, who reigns 40 years. Then, according to him, Labosordacus reigns nine months, when Beltazar, called by the Babylonians Nabonadel, reigns 17 years. Under Beltazar, Cyrus king of Persia and Darius king of Media make war on Babylon and besiege it. Darius takes it, with Cyrus his kinsman. This Darius was a son of Astyages; and Daniel went with him into Media, where he honored him very much, and set him over his 360 provinces. (A. J. 10. 11. 2-4.)

14. To be satisfied of the incorrectness of these statements, we have only to refer to the later work of Josephus against Apion, where he gives the facts from Berosus thus (Against Apion, 1. 20): Evil Merodach reigned 2 years, when he was killed by Neriglissar, his sister's husband. Neriglissar reigned 4 years, and was succeeded by his son Laborosoarchad, who reigned nine months.

Nabonnedus [Nabonidus], a Babylonian, succeeded, and reigned 17 years; when Babylon was taken by Cyrus. Nabonnedus was not in Babylon at the time of its capture, but in Borsippa, on the east side of the Euphrates, 15 miles distant. Cyrus went to Borsippa, and Nabonnedus surrendered himself to him, and was treated with clemency; he was banished from Babylonia, but allowed an estate in Carmania, where he spent the rest of his life, and died in peace.

15. This latter account is a correction of the former, and of the book of Daniel. Josephus follows it, with the assertion, "These accounts agree with the true history in our books; for in them it is written that Nebuchadnezzar, in the eighteenth year of his reign, laid our temple desolate, and so it lay 50 years; but then, in the second year of the reign of Cyrus, its foundations were laid, and it was finished again in the second year of Darius [Hystaspes]." They agree so far indeed; but this agreement is with other books, and not with Daniel; the book of Daniel is silent on these subjects.

16. Josephus correctly represents the book of Daniel as describing Antiochus IV., of the Syrian Greek kingdom, by the little horn from the Grecian goat, and his fighting against the nation, taking the city, bringing the temple worship into confusion, and prohibiting sacrifices 1296 days. (A. J. 10. 11. 7.) He also describes the other prophetic dreams and visions relating to the Greeks, and brings down the prophetic history of the world to Antiochus IV., but takes no notice of the last of the Chaldee dreams of Daniel, in which the Roman empire is represented by the fourth beast with ten horns, and the emperors by the little horn, except to say, after describing Antiochus (A. J. 10. 11. 7), "In the very same manner Daniel also wrote concerning the Roman government, that our country should be desolated by them." Any

more distinct reference to Daniel's dream of the four kingdoms might not have been safe. It presented views and encouraged expectations of the speedy and terrible destruction of the Roman empire, and must have been offensive to those interested in its prosperity, especially to its emperors.

17. Our earliest information of the Hebrew books from Christians is received through Eusebius, who was born at Cæsarea about 270 A. D., and who spent most of his life in that city. After the martyrdom of his friend Pamphylus, 309, he fled to Tyre, and went from there to Egypt, and after the persecution subsided, returned to his native city, and was made bishop of it, about 314: in 325 he attended the Council of Nice, delivered the opening address, sat at the right hand of the emperor in the council, made the first draft of the Nicene creed, and died in 340. He wrote many valuable works, among which is a church history from the birth of Christ to the triumph of Constantine, 324 A. D. He reports the following catalogues of the Hebrew sacred books previous to the time of Constantine: —

18. I. That of Melito, bishop of Sardis, about 170 A. D. Melito went to Palestine, and there ascertained the number of Hebrew books from the Jews. This shows that he was not previously informed on the subject. He reports to his brother in a letter which is preserved by Eusebius. His list is as follows: 1, Genesis, 2, Exodus, 3, Leviticus, 4, Numbers, 5, Deuteronomy, 6, Joshua, 7, Judges, 8, Ruth, 9–12, four books of Kings, 13, 14, two of Chronicles, 15, David of Psalms, 16, Proverbs of Solomon, which is also Wisdom, 17, Ecclesiastes, 18, Song of Songs, 19, Job, 20, the prophets Isaiah, Jeremiah, the 12 in one book, 21, Daniel, Ezekiel, 22, Esdras.

19. The translation of this list by Professor Stuart, on the canon, p. 432, exhibits a surprising oversight in

respect to the one book of the prophets. It comprehends Isaiah and Jeremiah equally with the 12; and Ezekiel seems to have been omitted by mistake, and inserted out of place after Daniel. Replacing Ezekiel, and reckoning it as a part of the book of the prophets, the whole number is 22, not 21, as said by Stuart, p. 259. This catalogue was obtained from the Jews in Palestine, and the information was then new to the bishop of Sardis and his friends. Melito was a voluminous writer on Christianity in the latter part of the second century. (See Murdock's *Mosheim*, vol. i. p. 123, etc.)

20. II. The second list is that of Origen, first a catechist of Alexandria, then a resident writer of Cæsarea, who died 254, in the 69th year of his age; the most learned Christian of his times, and one of the most learned of all times. He writes, according to Eusebius, as follows: "But one must not be ignorant that the covenant books, as the Hebrews relate, are 22, so great is the number of letters with them." Then, after some remarks, he adds, "The 22 books, according to the Hebrews, are these: 1, Genesis, 2, Exodus, 3, Leviticus, 4, Numbers, 5, Deuteronomy, 6, Joshua, 7, Judges, 8, Ruth, 9, Samuel, 10, Kings, 11, Chronicles, 12, Ezra, 13, Psalms, 14, Proverbs, 15, Ecclesiastes, 16, Song of Songs, 17, Isaiah, 18, Jeremiah, with Lamentations and the Epistle, 19, Daniel, 20, Ezekiel, 21, Job, 22, Esther." Besides these there are the Maccabees. The list is abridged, but not otherwise changed, in the above. From this list the Minor Prophets are omitted, for which no good reason appears.

CHAPTER V.

The Apocrypha, different estimates of it by Catholics and Protestants ; its value, and its negative evidence against the historic character of Daniel and his book.

1. APOCRYPHA signifies hidden, and denotes the books of Hellenic Hebrews contained in the Septuagint which have no existing Hebrew originals. They are as much a part of the Septuagint as the translations of the Hebrew books, but are not admitted by Protestants to be of equal authority with the Hebrew. No good reason appears for this distinction ; the Hellenic Jews were neither less wise nor less pious than their Chaldee contemporaries.

2. The Council of Trent, April 8, 1546, admitted Tobit, Judith, Additions to Esther, Wisdom, Ecclesiasticus, Baruch, the Epistle of Jeremiah, Song of the Three Children, Stories of Susanna, Bel and the Dragon, and Maccabees, to the sacred canon ; and they accordingly appear in the Roman Catholic Bibles. From the Bibles of Protestants they are mostly banished. The action of the Council of Trent was based on good grounds ; the authority of these Greek books is equal to that of the Hebrew, and the information which they afford is in many cases as important. Both are equally human compositions, to be read with discrimination and judgment, and both contain documents of great historic value. Most of the arguments of Horne, Davidson, and others, against the Apocrypha, are equally valid against the Hebrew books. Such considerations prove the books not to be divine, but they do not prove them not to be valuable. The Apocryphal books originated at Alexandria in Egypt, one of the most celebrated seats of Greek learning, during the Egyptian Greek dynasty of the Ptolemies, and were admitted into the Septuagint at the time of its compilation, before the Christian

era. They were there, and their authority unquestioned in the time of Christ and the apostles, and also in that of the earliest church fathers. The Roman Catholics are in error, with the great masses of Protestant Christendom, in making the sacred books infallible rules of faith, but they are not in error in claiming the same respect essentially for the Apocrypha as the other sacred books, and extending common principles of interpretation to both.

3. The authors of the Septuagint changed the order of the Hebrew books, arranging those of a kind together in cases where the Hebrew Bible separated them. They removed Chronicles from the close of Part IV. and of the whole Bible, to the close of Part II., and made them follow Kings, and put the other books of Part IV., with the exception of Daniel, before the later prophets, interspersing them with Apocryphal books and considerably changing their order. In some cases these changes appear to be arbitrary or accidental. The Major Prophets are placed after the Minor in the Septuagint, and Daniel follows the whole, after which we have the three books of Maccabees. The Septuagint books of the Apocrypha are Esdras, Tobias, Judith, Additions to Esther, Wisdom of Solomon, Siracides, Epistle of Jeremiah, Prayer of Azariah, Song of the Three Children, Susanna, Bel and the Dragon, I. Maccabees, II. Maccabees, III. Maccabees. Susanna, Prayer of Azariah, Song of the Three, Bel and the Dragon, are connected with the book of Daniel, and reckoned as integral parts of it. They are Hellenic additions to the previous Hebrew and Chaldee stories, as the Chaldee are to the still earlier Hebrew ones.

4. The Greek books contain no direct information concerning the book of Daniel; they never describe the book nor mention it, nor do they make any certain reference to it. Ecclesiasticus, written about 130 B. C., refers to the previous sacred books "as the law, the prophets, and

others which followed, given after them, on account of which Israel is to be commended for culture and wisdom." The law seems to denote the Pentateuch, the prophets, the Earlier and Later Prophets, and the other books, which followed, given after them, the twelve books by the scribes, which conclude the Hebrew Bible.

5. Ecclesiasticus claims to have been written in the 38th year of Ptolemy Benefactor II., which is about 130 B. C. (See the Prologue.) The book consists, to a great extent, of moral sayings and precepts of morality and piety; and in chapters 44-50 celebrates illustrious Hebrews and their ancestors from the earliest times. The piece is entitled, in the Septuagint, Hymn of the Fathers, and mentions the following: 1, Enoch, 2, Noah, 3, Abraham, 4, Isaac, 5, Moses, 6, Aaron, 7, Phineas, 8, David, 9, Joshua, 10, Caleb, 11, Samuel, 12, Nathan (David again), 13, Solomon, 14, Elijah, 15, Elisha, 16, Hezekiah, 17, Josiah, 18, Jeremiah, 19, Ezekiel, 20, Zerubbabel, 21, Jesus, son of Josedec, 22, Nehemiah (Enoch again), 23, Shem (Seth again), 24, Joseph, 25, Adam, 26, Simon son of Onias.

6. A few are mentioned twice, and some out of their natural chronological order, as if omitted at first through inadvertance, and afterwards remembered and inserted out of place. The list extends over the times of Mordecai, Esther, Daniel, and Ezra, and mentions Jeremiah and Ezekiel, their contemporaries, but makes no mention of them. Mordecai, Esther, and Ezra might possibly be omitted, as lesser lights, but the greatest of all the Hebrews, and the most illustrious of all the interpreters of visions and dreams, should have had a conspicuous position in this galaxy; the greatest among the great should not be ignored. The neglect to mention Daniel in this song is a strong evidence that his star had not yet risen.

7. In 1 Macc. 2: 49-69 Mattathias is described as deliv-

ering his dying charge to his sons and other friends, in which he adverts to the illustrious martyrs and witnesses of earlier times as follows: "Was not Abraham found faithful in trial, and it was imputed to him for righteousness? Joseph, in time of his distress, kept the commandment, and was made lord of Egypt; Phineas, our father, by being extremely zealous, obtained the covenant of an eternal priesthood; Jesus [Joshua], by fulfilling the word, became judge in Israel; Caleb, by testifying in the assembly, obtained an inheritance of the land; David, by his mercy, inherited a throne forever; Elijah, being zealous for the law, was taken up even to heaven; Ananiah, Azariah, and Mishaël, having believed, were saved from the fire; Daniel, by simplicity, was saved from the mouth of lions." Here is a recognition of Daniel as saved from the mouth of lions; and it follows the mention of Ananiah, Azariah, and Mishaël, who in consequence of faith were saved from fire. These references agree with the book of Daniel, except that they make Ananiah, Azariah, and Mishaël precede Daniel; but they do not authenticate the book, nor prove that it was in existence in the time of Mattathias. They only say that some Ananiah, Azariah, and Mishaël had been saved from fire by faith, and that a Daniel had been saved from lions by simplicity. It is more probable that these allusions, and the stories in Daniel on the subject, are founded on facts, an exact statement of which has not been preserved, than that the accounts in Daniel are narratives of facts. It is not impossible that these allusions are hints on which the stories in Daniel were constructed.

8. A distinguished personage, by the name of Daniel, is twice mentioned by Ezekiel in terms of high respect. In an oracle to the elders of Israel, in Ezekiel 14:14, it is said, "And if these three men were in the midst of it, Noah, Daniel, and Job, they by their righteousness should

save their own lives [only], says Adonai Jeva." Verse 20 is still stronger: "If Noah, Daniel, and Job were in it, as I live, says Adonai Jeva, they should save neither son nor daughter by their righteousness; they should save their own lives [only]." This oracle purports to have been delivered 594 B. C., four years after the first capture of Jerusalem under Jehoiachin, and seven before its final capture and destruction under Zedekiah. Daniel was yet a young man, and not of an age to be reckoned with Noah and Job. Besides, Noah is a diluvial patriarch, and Job pre-Abrahamic, so that the Daniel of this oracle ought to be previous to Abraham. He cannot, without great impropriety, be a Babylonian exile, and a young contemporary with Ezekiel.

9. In Ezekiel 28: 2, 3, it is said, in an oracle to Tyre, "Because your heart is lifted up, and you say, I am a mighty one, I sit in the seat of God in the heart of the seas, and you are a man and not a mighty one, and you set your heart like the heart of God, behold, you are wiser than Daniel, and they can hide no secret from you." Daniel is formed, like Gabriel, by a combination with el mighty one, and seems here to denote an angel of judgment, whose severe and thorough scrutiny nothing can baffle or escape. Daniel is as suitable a term to be the name of an angel as Gabriel. This allusion to Daniel purports to be in 588 B. C., at about the time of the capture and destruction of Jerusalem under Zedekiah, and is six years after the previous oracle classing Daniel with Noah and Job. The book of Ezekiel belongs to the Hebrew book of the fifteen prophets, which was not completed till after 400 B. C., all of which preceded the book of Daniel; nor is there any thing in these allusions, or elsewhere, to discredit that supposition. But if the Daniel of Ezekiel 28: 2, 3, from whom nothing can be hid, is not a supposed god of judgment, or an angel like Gabriel,

but a man of remarkable wisdom and perspicacity, and if that man lived at Babylon from the third year of Jehoiakim, 605 B. C., to the third year of Cyrus, 535, 70 years, it then does not follow, from any thing that Ezekiel says, that he was concerned in the transactions related in his book; still less that he recorded them. It would still appear that the book is, to a great extent, fictitious, and that it was composed long after the times to which its incidents belong.

CHAPTER VI.

The New Testament authority for making Daniel a prophet, and the author of his book, shown to be unreliable.

1. THE New Testament is made by many to give support and qualifications to the Old, as historic and otherwise reliable for the establishment of facts, which far transcends its powers. It cannot abolish or reverse facts, or determine questions contrary to evidence; it cannot make historic what is fictitious, give the productions of later ages to earlier, or make the personages of allegories, poems, and moral tales their authors. To make it contradict facts, and sustain false assumptions, is greatly to pervert and misuse it.

2. To take its testimony, we must consider its character and credentials. It is not a simple indivisible unit; it is made up of integral parts, each of which has its own independent character. Besides other discriminations, its books are of two kinds, considered in respect to authentication. Some of them are signed, prefaced, and otherwise acknowledged and claimed by their authors, as the Epistles of Paul and Peter; and we have only to determine that the subscriptions, prefaces, and acknowledgments are genuine, in order to make the testimony of the books complete, for whatever came under the observation

of the authors, and also for their opinions. Others have no subscriptions, prefaces, or acknowledgments by the authors, and are attributed to supposed authors, by an authority extraneous to the books, and on grounds and evidences which are not reported, and of which we can form no rational judgment, except the unfavorable one of rejecting them as insufficient, on account of their suppression. Sufficient evidences would neither have been suppressed nor allowed to perish.

3. Daniel is never alluded to by Paul, Peter, or any New Testament writer who authenticates his production, and makes himself responsible for it. He is but once mentioned in the New Testament, and that is in Matthew. Matthew is neither subscribed, prefaced, nor in any way acknowledged by the author. The title, with those of the other Gospels, is by a foreign hand. The author neither gives his name to the work, nor assumes any responsibility for the correctness of its statements; he mentions no circumstance and relates no incident by which he can be identified. This is not the method of history, nor of witnesses testifying to facts. The historian gives authorities and proofs, and the witness signifies his presence and attention to facts and incidents which he relates.

4. The laws of evidence are laws of God; and they require testimony to be subscribed, acknowledged, and certified. Statements that are put forth without responsible names, are shown by that circumstance not to be intended to be received as evidence of facts, but to be designed for other purposes. Such a document is the Gospel according to Matthew, not by Matthew, nor by any known author. A more important document was never given to the world, and authorship was never more perfectly concealed.

5. The early Christians took it up, and failing to find an author, prudently entitled it Gospel (good news) accord-

ing to Matthew, one of the least conspicuous of the 12 apostles. It cannot be Matthew's; it is not only without any attestation and acknowledgment from him, but it has none of the marks of a witness and observer who relates what he sees and hears. It cannot be by an apostle; it nowhere speaks in the name and with the authority of an apostle. The author is some indifferent person, who had no observations of his own to record, and claims to have none; but he had what is not to be despised — the power of representing Christ according to a high ideal of intelligence and moral worth; and he exercised it freely.

6. Had Matthew written this narrative, and delivered it to the world as his testimony of Christ, he would have told us what he saw and heard, and what he had from the reports of others. In cases of importance, where he depended on information, he would have given us the character and qualifications of his informers, and a history of the reports he received. - This is the method of Herodotus, the father of history, and of all his legitimate sons. A book of his own personal observations and acquaintance with Christ, by Matthew, telling us what he saw and heard, and what he had by information from others, and stating the character of his informations, would be inestimable, and would dispel many popular delusions that have grown up in the absence of exact information.

7. It may be supposed by some, that Matthew published this book with proper attestations and acknowledgments, as from him, and that they have been lost. This is impossible; such attestations and acknowledgments would have been the most important parts of the book, to be guarded with especial care, like the names subscribed to notes and bonds, the loss of which vitiates the instruments and makes them worthless. Testimony without a name is like a bond without a signature; it is part of an instru-

ment, but is not completed, and is good for nothing; no expedient can supply the defect. The name must be there, and the acknowledgment made and certified, or the bond is of no force. A bond is an instrument of evidence, and proves a promise and assumption of responsibility; but it cannot prove this without the name of the contracting party; it is not completed till it is subscribed and acknowledged; and just as little is any book of evidence completed without similar accompaniments. The acceptance of unattested documents as evidence of facts is a manifest error.

8. It was an amazing blunder ever to accept this book as a reliable narrative of facts; the want of a responsible name renders it incapable of establishing a fact; as far as it deals with known facts, they can be recognized on the ground of the evidence which makes them known, but the unknown remains unknown, notwithstanding any assertions of an anonymous publication. Whether Matthew is a narrative of facts, or wholly or in part fictitious, are questions to be determined by evidence, and not by arbitrary assumptions. Anonymous books may be narratives of facts, and may be fictitious; they may be wholly or in part narratives of facts, or wholly or in part fictitious.

9. The author tells of nothing that he heard, saw, or ascertained by personal observation; he reports no discourses which he had from one that was present and stated only what he heard. Nor are any such found in the New Testament. The real discourses of Christ have perished; they were like seed sown in the fields that never returns, but vegetates and dies, and reproduces like seeds. Christ's words sunk into the minds of men, and produced pious and holy lives, and pious and holy men spoke for him, and reproduced his words. Thus the good seed became multiplied and increased 30, 60, and 100 fold. We get no more the exact words of Christ in Matthew,

than we do the exact seeds deposited in the earth by the farmer, in the return of the harvest. The old seed perished, but others of the kind are reproduced from it; so the words of Christ perished, but others of the kind are reproduced from them.

10. The book represents Christ as the highest and noblest ideal of a religious teacher, invested with all the powers supposed ever to be delegated to mortals. Others were supposed to have supernatural powers, and it was deemed right to attribute them to him; others had the spirit of God in limited degrees, he without measure. The honest representation of Christ by these writers does not preclude mistakes as to facts, nor the use of such as were known to be fictitious. Fiction is a servant of truth, and is not to be confounded with falsehood; and the hypothesis of fictitious incidents in the Gospels is liable to no a priori objections.

11. The author of this Gospel writes as a Christian deeply imbued with the doctrines of Christ, as they were then understood, and able to teach them in attractive forms. He copies Mark entire, with few omissions, many slight and some considerable variations, and with great and invaluable additions. Concerning Daniel, the author of Mark said nothing; but he made Christ speak of the abomination of desolation which first appears in Daniel. The phrase is indefinite, and admits of considerable diversity of meanings. Whatever was meant in Daniel, the evangelist makes Christ signify by it the Roman eagle borne as a military standard. The author of Matthew transcribes the passage, and tells us that this object was spoken of by Daniel the prophet. His statement is as follows: "When, therefore, you see the abomination of the desolation, spoken of by Daniel the prophet, standing in a holy place, — let him that reads understand, — then let those in Judea flee on the mountains." (Matt. 24: 15.)

The original in Mark reads thus: "But when you see the abomination of desolation standing where it ought not,—let him that reads understand,—then let those in Judea flee to the mountains." (Mark 13: 14.)

12. These statements are important, but they neither prove that Daniel was a prophet, nor that he was the author of his book. The statement in Matthew proves only the opinion of the writer. In his opinion Daniel was a prophet, and the abomination of desolation spoken of by him is the Roman standard, spoken of by Christ as to be set up on holy ground previous to the destruction of Jerusalem, A. D. 70. On these subjects the writer is only competent to give us his opinion; they did not come within his personal inspection and observation.

13. The author of Matthew makes Daniel a prophet, predicting the Roman invasion of Jerusalem by Vespasian and Titus, A. D. 69 and 70. Does he represent Christ as doing so? Apparently he does; and the two Gospel narratives apparently concur in making Christ say, Let him that reads understand; but this is not suitable to Christ, nor to a public speaker; it is only suitable to a writer. If Christ says any thing of the kind, he ought to say, Let him that *hears* understand. A speaker addresses hearers, not readers; this phrase, therefore, must be referred to the writers; it is evidently by the author of Mark, and is copied with the rest into Matthew. The words, Spoken of by Daniel the prophet, are by the author of Matthew, either as his own, or as a part of the discourse of Christ. It determines nothing except Daniel's reputed character, and may be compared to Luke 16: 18, "Hear what the unjust judge says." We speak in the same way of the angel Abdiel in Milton, of Hamlet in the play of Hamlet, and of fictitious characters in all works whatever.

14. The statement of the evangelist does not prove that Christ mentioned Daniel the prophet; all that it

proves, on the supposition that the author intends it to be understood as an assertion of Christ, is, that in his judgment it was suitable for him to have said it. More than this is an unwarrantable assumption.

15. The New Testament authority, therefore, for making Daniel a prophet, is not the whole New Testament, the work of several authors, nor all the Gospels, nor Christ, to whom the words are attributed, but the unknown author of the Gospel according to Matthew, reporting Christ as speaking conformably to his ideas of what it was consistent and proper for him to say, and representing him as the highest conceivable ideal of a religious teacher.

16. Christ founded no school of historic and biblical criticism, nor did Christianity reach that stage of development in the times of the New Testament writers; but Christ founded Christianity, as a system of truth, historic, dogmatic, and moral, and put men on the track of improvements in knowledge that will never be completed, because the path of knowledge never ends, and its mountain summits pierce the infinite.

17. Christ left both the authorship and character of the books of the Old Testament to be studied and determined on their evidences, whatever they are, and laid no restrictions on the freest inquiry. Christianity is independent of all false assumptions, and spares the supports of the superstitions and delusions of ages, without the least peril or fear. It is a system of perfect truth and duty, and has nothing to gain by delusions or sins, but every thing to lose.

18. Heb. 11: 33, 34, mentions those who subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, extinguished violent fires, etc. Daniel is represented in his book as one in whose behalf God stopped the mouths of lions; who the others

were we are not informed. Shadrach, Meshach, and Abednego are represented in Daniel as persons in whose behalf God extinguished violent fires; in both of these cases the book of Daniel is *probably* alluded to, but no authentication of it accompanies the allusions, and the author would be incompetent to give any.

CHAPTER VII.

The Chaldee language of the Stories is a conclusive proof that those of the Mixed and Chaldee Series are not productions of Daniel, or his times.

1. LANGUAGE is one of the most reliable witnesses of history and chronology, and enables us to solve many questions that would otherwise be unresolvable. The Hebrew Stories of Daniel have striking affinities with Ezekiel, as in the use of the phrase, The beauty, for The land of Judea; Son of man, for Man; and Clothed with linen, for Splendidly clothed. Ezekiel is of an uncertain date, and later than the times it represents.

2. The Mixed and Chaldee Stories agree essentially in their language with the earliest Targums, which were written about the time of Christ. They have, however, a few Hebrew peculiarities, which are wanting in the Targums. The Chaldee of Ezra is still more Hebraic in one or two particulars, and in others more conformable to the Targums. Different authors might exhibit these slight diversities in the same age, but they belong more naturally to successive stages of language formation.

3. The biblical Chaldee has been incorrectly supposed to be an importation from Babylon at the return of the Jews, and to have been the language, first, of Nebuchadnezzar and the Chaldeans, 603 B. C., as reported in Mixed Story V. of Daniel, and then of Rehum the Syrian, other Syrians, Darius I., Artaxerxes I., and the Persians in 522

and 457 B. C., as reported in Ezra. Ezra 4: 8-16:18 contains a letter from Rehum the Syrian and others to Darius I., and his reply, with various historic notices, in 522 B. C.; and Ezra 7: 12-26, reports a Chaldaic decree of Artaxerxes, given to Ezra 457 B. C. According to these accounts, the language of Nebuchadnezzar and the Chaldeans was the same as that of Artaxerxes and the Persians, and continued, without any essential change, from 603 B. C. to 457, 146 years. Languages do not always change greatly in 146 years, so that the want of any perceptible changes to correspond to this interval, is not important. But we have positive evidence that biblical Chaldee was not the language of Babylon and the Chaldeans in 603 B. C., nor that of the Persians in 457.

4. The Behistun inscription of Darius I. is trilingual, but neither of its languages is biblical Chaldee, nor is a letter of Chaldee found among the inscriptions of Babylon or Persia for these periods. The Hebrew language is preserved in the Hebrew Bible, and the Chaldee in the Targums and Talmuds. Instead of being derived from a foreign source, the Chaldee is formed from the Hebrew, as the English of to-day is from the older and obsolete English of 600 years ago, and as all modern languages are from older ones whose stems they preserve. These stems are modified by prefixes, suffixes, letters changed for similar letters, those representing harsher and less agreeable sounds for such as represent more agreeable ones, unnecessary letters dropped, and words contracted, with numerous additional words from domestic and foreign sources. Nearly all the stems of the Hebrew are found in Chaldee words, and prove conclusively the relation of the Chaldee to the Hebrew, as its lineal successor.

5. The Hebrew is contemporary with the earliest Greek; but while the Greek is derived from Aria, in Central Asia, the Hebrew cannot be traced with certainty to any

remote region. It is supposed to be a domestic product of Syria, modified by the Ethiopic and Egyptian. It is more probably a slip from the stock of Ethiopia, as the Greek is from that of Aria.

6. The biblical Chaldee is proved, by the earliest Targums and other evidences, to have been the vernacular language of the Syrian Jews in the time of Christ, and hundreds of years later. It was the language of the Tyrians, Sidonians, and other nationalities in Syria, as well as of the Jews. These circumstances show that it could not have been the language of Babylon in the time of Nebuchadnezzar. Living languages are never stationary, and dead languages never revive nor recover their primitive forms.

7. Languages are rivers running into the future, and finding new tracts through which to pass, but never returning to their early sources. The Latin once left behind is left forever; so of the Hebrew, the Sanscrit, and all dead languages. They may be used indefinitely as dead languages, but cannot be reanimated. The English of to-day is a new product; it never existed before; and having passed by, as it must, it will never exist again. Each language has its age, day, and country; its day may be prolonged, and its country extended, but neither can be extended indefinitely. Every past age and every considerable portion of the human family has its particular language; the languages of the present world are all different from the past, and those of the future will all be different from the present. Such is the result of divine laws; it does not occur from human design or choice; it is resisted and disparaged by many; but on it goes, in spite of resistance, and on it will go.

8. In the earliest ages, languages perished, and left no memorial to show that they had been. Since the introduction of letters, they have been preserved and piled up

like rocks, one above another. They constitute a series of depositions rising into mountains and sinking into valleys, like those of the natural world, mark chronological epochs, and become the lights of history. What should we know of the earth's history if it were not for its successive strata? The world's dead languages perform a similar office, and carry us back to successive periods of the past, which we otherwise could never explore. How long the human family existed before it invented letters and inscribed memorials, we cannot tell. History commences with the era of inscriptions.

9. Written language and interpretation are both in their infancy, and are destined to be carried to a perfection as far beyond what is yet attained as they are now beyond their feeble beginnings. The English of to-day is a far better language than the English of any past age, and that of future ages will be better still. The art of interpreting languages, ancient and modern, is more perfect and better understood than it has been in any past age, and will be proportionably improved and still better understood in ages to come.

10. To the common apprehension, it is quite unnecessary for languages to die, and when dead their usefulness is supposed almost entirely to cease. But this is a mistake; living languages perform one mission, and dead another. Their usefulness never ceases if they are made the repositories of documents which are of permanent value. The language testimony against the early origin of the Chaldee parts of Daniel is scarcely necessary to settle that great question, because other evidences are conclusive; but if any inquirers fail to perceive the conclusiveness of other considerations, they will find this irresistible.

CHAPTER VIII.

Proximate dates of the different parts of Daniel.

1. STORIES II. and III. represent the kingdoms of Media and Persia, Greece, and Syria, to the time of Antiochus IV. Story IV. relates incidents in the history of Persia, from the third year of Cyrus, 535 B. C., treats of Alexander, 331-323, of Syria and Egypt from 312 to 166, and then relates operations of Antiochus which he did not accomplish, and after his death introduces a kingdom of Michael, a resurrection of the dead, and eternal life on earth.

2. This shows that Part I. was written during the life of Antiochus, about 166 or 165 B. C. If the story had been a narrative of facts, it would not have stopped with Antiochus IV., still less have given him operations which he did not accomplish, and have introduced the kingdom of Michael immediately after him, with other extraordinary events. The narrative extends through 370 years, and relates things correctly and clearly. After 166 B. C. every thing is erroneous, and the expectations indicated are of the most extravagant kind, and such as have long since been abandoned by most sober thinkers of all denominations. Story V. in Part II., the Mixed Series, commences the line of events in the second year of Nebuchadnezzar, 603 B. C., and carries it down correctly to 75 B. C., when the Syrian and Egyptian legs of the image seen by Nebuchadnezzar had become flattened into feet and divided into toes, part iron and part clay; but misrepresents the agent by which those kingdoms were about to be subverted.

3. It makes a stone cut by God, their destroyer, and the destroyer of all other human kingdoms, and sets up a universal divine kingdom. These expectations were not

accomplished; no stone cut by God, destroyed all human kingdoms, or set up an eternal divine kingdom on their ruins. This shows that Story V. was written after Antiochus IV., before Syria was subverted by the Romans in 65 B. C., and shows, too, that the account is not a narrative of facts, but a religious fiction. The indications of dates are unmistakable, and need only be well considered to carry universal conviction.

4. Story X. in Part III. represents the four kingdoms of Babylon, Persia, Greece, with its four divisions after the death of Alexander, and Rome, a power not prominently noted before. It describes Rome first with its ten horns, or two consuls and eight tribunes, — perhaps the Decemvirs who made the Roman laws, — and then with its little horn of the first emperors, with which it stops. Its representations are in the Oriental style of exaggeration, but otherwise so far correct. It then allows the empire three and a half years, and brings down the holy ones of the celestial world, consumes the Roman empire with fire, and sets up the kingdom of God to endure forever. Its date is apparently 25 B. C.

5. There is no internal mark of age in Part IV. All that we know in regard to these Greek stories is, that they were found in the Septuagint by the early Christians. They follow the Chaldee after an indefinite interval, and belong to near the commencement of the Christian era.

6. A due attention to the age of these books is of great importance in their interpretation, and ought on no account to be neglected. The different ages of the different Parts show clearly that they are not the production of a single author. One author began them in the Hebrew age, and constructed several independent stories, about 166 B. C. Another, in the Chaldee age, added the first of the Mixed Series, about 75 B. C.; another, later still, added more in Chaldee, about 25 B. C.; and the Greek

additions were made still later. The views presented in this chapter will receive additional support from the examination of the several stories in the commentary.

CHAPTER IX.

Character and objects of the Book of Daniel.

1. THERE are three possible theories concerning the character and objects of the book of Daniel, each of which has supporters. The first is, that it is a wicked imposition; the second, that it is a narrative of facts; and the third, that it consists of moral tales, parables, or religious fictions, designed to illustrate and enforce moral and religious lessons. The truth lies between these; no other supposition is possible.

2. Is it a wicked imposition? It does not appear like one; none of the stories evince any sympathy on the part of the authors with wickedness, but the contrary. It ought not to be judged to be a wicked imposition without reason and necessity, and no good reason, still less any necessity, appears for such a judgment. Men have been greatly deceived by it; but this appears to have been by their fault, and has not occurred from any wrong in the stories.

3. Is it historic, consisting of narratives of facts? It does not appear to be such, and has not the style and methods of history. History gives the names of authors, cites authorities, and explains the grounds and reasons for its conclusions. Nothing of the kind appears in this book; the name of Daniel placed as its title stands in no connection with it, as denoting authorship, or attesting its statements. History records men's sayings in the third person, He said, etc., to represent men as speaking and acting, is the method of poetry and other fictitious works, but is impossible to historians. The use of the first person in

the case of Daniel and others in this book, is a strong evidence of fiction. Besides, the book does not agree with history, and cannot be harmonized with it, except as a fictitious work. History is consistent with itself; this book, therefore, is not historic.

4. Is the book a series of parables and moral tales, analogous in its character to *Paradise Lost* and other fictitious works, which are written mainly for the illustration of principles, and aim only to follow the analogy of facts? It has every appearance and mark of a fictitious work — the dramatic style, the absence of all historic authorities, the use of names unknown to authentic history, and the application of known names to denote persons unknown to history, as in the case of Darius the Mede, and the description of events as real that, according to the uniform laws of God, are impossible. It is a common rule of interpretation, that impossibilities are fictitious.

5. Fictitious writers generally follow history as far as they understand it, and it suits their purpose; there is no occasion for fiction when historic incidents are at hand, as well adapted to the writer's purpose as those he can invent. The stories of Daniel might have been constructed much more in accordance with facts than they were, if the writer had been familiar with them. The capture of Jerusalem might have been placed under Jehoiachin, in the first year of his reign; for Belshazzar, son of Nebuchadnezzar, it might have substituted Nabonidus, a Babylonian not of his family; for Darius the Mede, it might have substituted Astyages, the last of the Median kings; but as the Jews were never subject to the Medes, some Babylonian or Persian king should have been substituted for a Median in the stories to which Darius belongs.

6. It appears clearly that the writers did not understand correctly the history of the times in which they laid the

scenes of their stories, and therefore departed from it farther than they needed to have done. To present the subject in the clearest light, the following, with others, may be noted as unnecessary departures from history:—

(1.) The capture of Jerusalem, plunder of the temple, and carrying away of a portion of the Jewish people, in the third year of Jehoiakim, eight years before any such event occurred.

(2.) Making Nebuchadnezzar king of Babylon in that year, when he was not really so till the next.

(3.) Introducing a Median Ahasuerus, and Darius his son, and making Darius conquer the king of Babylon and kill him. The first king Darius known to history is Darius the Persian, the third king after Cyrus.

(4.) Making Darius rule over 120 provinces, while the Persian empire, in its most prosperous periods, had only from 22 to 30; and the Median kings were far within these limits.

(5.) Assigning three different times for the end of the world, and all of them erroneous. Story IV. puts the end of the world, and the establishment of the reign of the archangel Michael, immediately after the death of Antiochus IV., king of Syria, in 163 B. C.; Story V. places it in the latter part of the Syrian and Egyptian Greek kingdoms, about 75 B. C.; and Story X., under the first Roman emperors. More conclusive evidence of fiction is not possible.

7. Men in all ages live much in the past, and the great teachers of all nations lay it under contribution for the inculcation of the great lessons of piety and virtue. Under the Syrian and Egyptian-Greek kings, the Jews were dependent on the Greeks, sometimes under Syrian and at others under Egyptian masters. They preserved their nationality, and struggled hard to keep their old time-honored ceremonies in credit; but the predominant Greek

influence was difficult to be resisted. The Oriental and Egyptian simplicity and repose of the Hebrew character were disturbed, and traditionary usage was confronted with bold and determined questions of the good and useful.

8. The dominion of the Greeks in Western Asia is one of the most remarkable illustrations of the divine law of order and utility. That small and inquisitive people outstripped the Oriental world and Egypt in the cultivation of science and art, and attained a superiority which entitled them to be masters, and required that the less improved nations should submit to their rule. The dominion of the Greeks in Asia under Alexander and his successors was not an accident; it occurred in the normal course of events, and arose from the superiority of Grecian art. That was not slight, equivocal, or partial, but pertained to the whole field of human action and thought, and to matters of the greatest importance. The Greeks were preëminent in architecture, statuary, writing, painting, music, oratory, poetry, history, dramatic compositions, gymnastics, navigation, mathematics, manufactures, agriculture, war, politics, morality, and religion, in all of which they far exceeded all previous and contemporary nations. It was fit that such preëminence should command, and inferior nations obey. Obedience and subjection are the divinely appointed conditions of inferiority, and helps to its higher culture. To this general law the Jews bowed equally with others; successful resistance was impossible.

9. In this state of inferiority and subjection, the Jews were sometimes instructed and served, and sometimes oppressed. They had to contend with Greek masters, and the contest was unequal. They were thoroughly Oriental in their dispositions and tastes, little inclined to innovation or improvement. They aimed to carry on society,

according to precedent, by despotic authority, and unconsciously made God in many cases a tyrant and partisan. They followed the fathers, thought as they thought, did as they did, and were content to be their humble and often distant imitators, to the extent of imitating their faults. They aimed to reproduce the past, and to perpetuate the good that had been, by fixed rules, and, like all imitators, fell far short, and added new follies to old ones. They invented no liberal or elegant arts, made little improvement in their language, and commanded little respect from surrounding nations. Yet, in some of their religious and moral principles, they were far in advance of their neighbors. They worshipped one God as the supreme ruler of all worlds, and a God of righteousness. This was their glory; and locked up in this lay infinite blessings, waiting the set time for their broader development.

10. Besides being compelled to respect the validity and superiority of Greek arts, they were sometimes oppressed and persecuted, and compelled to defend themselves and assail the vices and sins of their masters. They could not debate questions with them on equal terms; they were subjects, and the Greeks masters; they were inferiors in arts and arms, and the Greeks superiors. Many things which they could not denounce directly, they could both discuss and denounce indirectly in parables and enigmas. It was not practicable to discuss the vices and sins of their masters directly, but they did it under the veil of allegory. They attributed the vices and sins of existing kings to Nebuchadnezzar, Belshazzar, or Darius, some of them real kings, and others fictitious, and held them up to public contempt.

11. Their stories do not describe literally the persons or times to which they are referred; both are in some cases fictitious; but they describe symbolically later persons and times, and in a general sense are applicable to all

times. Interpreted as narratives of facts and incidents that actually occurred in Babylon or Persia, the book of Daniel is erroneous from beginning to end. Those facts and incidents never occurred in those countries; still less did they occur in them at the times specified; but taken allegorically, they represent facts and incidents that occurred under the Syrian and Egyptian-Greek kings, and such as often occurred elsewhere, both in ancient and modern times.

12. It is no disparagement of the book of Daniel to be made fictitious; fictitious works are among the most important and valuable that have ever been written, and constitute the best and most instructive portions of all human literature. The *Iliad* and *Odyssey* among the Greeks, the plays of Shakspeare and Milton's *Paradise Lost*, are among the most valuable of all human productions after the Bible, and the fictitious portions of the Bible are among the most valuable of the sacred books.

13. Fictitious books are not necessarily untrue; fiction is an instrument of truth, equally with narratives of facts, and is often superior in efficacy and usefulness. When fictions are not superior to narratives of facts, they ought not to be admitted; and when they are admitted, their true character as fictions ought to be carefully noted. Any considerable mistakes cannot be made in their interpretation without greatly impairing their usefulness.

CHAPTER X.

Importance of interpreting Daniel correctly; Dark Sayings of the Ancients; Methods of Common Interpreters.

1. DANIEL is one of the standards of religious faith, and an incorrect interpretation of it tends to the corruption of religion; it is a monument of the past, and an incorrect interpretation of it makes it misrepresent the

past; it is a notation and illustration of the laws and methods of God's government, and an incorrect interpretation of it makes it ascribe to God laws and methods which are not his.

2. The ancients were fond of riddles and allegories, and ancient literature abounds in them. Riddles were a constant diversion at feasts, and the celebrated oracles of Egypt and Greece were chiefly allegoric and enigmatic sayings. These were long regarded with reverence, and studied with attention; but the last century has consigned them to neglect, and most of them are fast passing into oblivion.

3. Sometimes the ancients proposed riddles and dark sayings, to be guessed and interpreted as simple trials of skill, without any accompanying considerations. At other times they were accompanied with stakes, penal conditions, and forfeitures, and their correct solution made a matter of the greatest importance.

4. We have an example of this in the riddle proposed by Samson to his wedding guests, the Philistines of Timnath; the stakes were thirty shirts and thirty suits of clothes, to be given by Samson to the guests, if they guessed his riddle, but to be paid by them to him if they failed. Proving incompetent to this task, the Philistines would have lost the stake if they had not obtained the help of Samson's wife by intimidation. By this means they gained the stake, to incur still heavier losses for their dishonesty.

5. The riddle of the Sphinx in Greece is an instance of a similar usage among the ancient Greeks. All who attempted to solve the riddle and failed, were killed; Œdipus solved it, and killed the Sphinx. The story is mythic, and it is not easy to say with certainty what it means; but it refers unmistakably to usages and customs which were real.

6. Had the stories of Daniel been proposed on the same hard conditions as the mythic riddle of the Sphinx, the slaughter of unsuccessful interpreters would have been dreadful; as it is, incorrect solutions have not been harmless; but the riddle of the Sphinx has almost found an antitype in this book.

7. The stories of Daniel far transcend the Grecian oracles, and the most celebrated riddles of antiquity, in the difficulty of their solution, and in the injurious effects of the delusions to which they have ministered. They have withstood the ingenuity and diligence of eighteen centuries and 64 generations, and maintained their credit with the masses of Christendom as genuine oracles. They have been resolved by a direct reference to God and to supernatural illuminations and communications from him, and have thereby taught a system of divine procedure in dealing with men, which is not conformable to experience. Thus interpreted, the past is misrepresented, and men are proportionably misled in their estimates of the present and future.

8. The early Church Fathers received the oracles of Daniel as they did those of the priests of Delphi or Ammon, with unquestioning faith in their divine character, and commended them as such to after ages. The Roman Catholic Church Fathers followed the lead of the Fathers of more primitive Christianity, in giving credence both to the oracles of Judea and of Greece. Luther, Calvin, and the other Protestant Reformers followed, in respect to the Judaic oracles, the lead of the Roman Catholics. Recent commentators and critics have generally adopted and passed along the opinions of their predecessors, in regard to Hebrew and Christian oracles, as if they were an end of controversy; and many have contributed to their support whatever considerations the superior learning and logical acumen of later times could afford.

9. Sir Isaac Newton, after reading the heavens, and interpreting the revolutions of the planets around the sun, and the secondaries around their primaries, applied his genius and art to the book of Daniel, and failed. In the kingdom of materialism he accomplished much; in solving the book of Daniel he accomplished nothing, but added plausibility and factitious dignity to old errors, and extended and strengthened their dominion.

10. The great English commentators, Matthew Henry, Thomas Scott, Adam Clarke, and others, adopt the views of their predecessors, and lend the influence of their great works to extend the empire of delusion and superstition in connection with religion, and fasten their cords on all Bible readers. This has been the general course of thought and labor, but there is some dissent. The Rationalists in Germany, and a few who have concurred with them in England, America, and other countries, find no essential difference between the oracles of Shusan and Babylon, and those of Delphi and Ammon, and reject both on the same grounds, receiving them only for what they are, and allowing them their legitimate uses. They have boldly denounced the common views of this book, and other sacred Scriptures, as unsupported by evidence, inconsistent with facts, and productive of infinite evil. They demand a reconsideration of questions that have heretofore been settled on superficial grounds, and a rejection of all unwarrantable assumptions from human creeds. They make no war with faith, but only with fallacy; and this they fight to the death. Their suggestions have received hitherto but little attention, not enough to be generally understood. The principal information which the public have concerning them is derived from ignorant and conceited libellers, who regard them as among the most dangerous deceivers.

11. Truths declared and proved are Titans unbound,

and are not easily suppressed; they domicile themselves in the high places of the earth, and assail the abodes of the celestials. The Christian Rationalists are supposed by many to have been vanquished and driven from the field. There cannot be a greater mistake; they have taken new positions of the utmost importance in religious science, from which they have not been driven, and never can be; and have driven the supporters of old delusions from positions of equal importance, which they can never regain, and ground is broken for the precious sowings of truth, which years to come will cultivate, and the harvests of which will minister to the wealth and enlarge the stores of all coming ages.

12. The Rationalists are not beaten, nor silenced, and the world has not seen the end of them. The little which they have hitherto done is the preliminary skirmish to their great battle and world-wide victory. They have demonstrated the shallowness of common sophistries, and the unsatisfactory character of common traditionary opinions, and have begun to hold sacred history amenable to the laws of all history. It is pitiful, indeed, if that which is supposed to be divine cannot stand the tests of the human; it ought to be stronger in all the tests and evidences of truth than the productions of man; it cannot be found weaker and acknowledged divine.

13. The Rationalists have in some cases made the wisdom of councils and conventions foolishness, and exposed their cherished principles and valued results to contempt and scorn; but they have impaired the dignity and authority of no truth, and sapped the foundation of no virtue. They have called attention to principles and facts, and endeavored to inculcate the Christian lesson of building faith on the rock, and not on the shifting sands of uncertain opinion. They have shown the difference between knowledge and opinion, and given the world salutary cautions not to confound them.

14. Professor Stuart and Rev. Albert Barnes have replied to them in this country, and others in England, Germany, and elsewhere, all in the same impotent methods; and as yet all are generally accepted by the adherents of old fallacies as satisfactory. Future ages will admire the simplicity of implicit, unquestioning faith, and the power of prejudice, which could blind the minds of these eminent scholars to a perception of new truths when fully demonstrated, and induce the deluded masses to follow them.

15. The difficulty of following discoverers and other teachers in the demonstration of new truths, is well known to every learner and every teacher. It is not enough for the learner to hear the points of evidence stated, and to have the steps of the argument traced and placed before his eye — he must hear and consider, he must read and re-read, he must observe and look long and carefully before the new light breaks on his mind. This is the price of knowledge, and the man who will not pay cannot have the commodity. But though hard to discover, truth is sure to win the field and hold it against the scepticism of ignorance and prejudice. The ages are sown thick with examples of human weakness and subjection to temporary delusions; arguments that prove nothing satisfy prejudiced and interested reasoners, and easily suffice for the support of traditionary opinions, while irresistible evidence of new truth is for a time ignored and discredited. The religious works against the Rationalists, with Barnes, Stuart, Horne, Tregelles, and even Davidson, who endeavors in vain to take middle ground between them and the defenders of the old views, are affecting examples both of the weakness of human reason under the blinding and enfeebling influence of popular prejudices, and of the ability of learned and acute men to resist advancing light, and disparage and discredit new truth, after it has been fully demonstrated.

16. The common interpretations of Daniel are all liable to the fatal objection, that they either beg their main positions, or else support them by evidences that are inconclusive. Such judgments cannot be final; no judgment can be final the evidence for which is not irresistible. The sciences are all based on irresistible evidence, and admit no other. The Rationalists demand the same in all the fields of religious inquiry, and the demand is legitimate, and must be conceded. The sooner it is conceded the better, but the concession cannot be long withheld. There is no evidence which may not be ignored, and thereby fail of its true effect for a time; and there is none which, on due consideration, can be permanently resisted. Evidence is born to rule, and its rule is the rule of God.

17. Till problems are solved, they are matters of debate and controversy; contradictory opinions may be held and maintained about the unknown, and be persisted in for ages; but when correct solutions are attained, debate and controversy cease. The book of Daniel has been the subject of infinite debate, and the most absurd hypotheses have been accepted and maintained by many in regard to it, because it has not been fully resolved; when its solution is fully attained, those delusions and debates will cease, and the truth alone prevail. The experiment has been often tried. Who questions now the Copernican astronomy, or the Newtonian philosophy? In elder time the subjects to which they relate were deemed incapable of ever being fully resolved, and the world debated over them for thousands of years. Who proposes now to return to astrology, necromancy, and magic, those great boasts of the ancients? Their very names have become odious. Just as little will the more enlightened Christians of future ages return to the delusions which are now prevalent, and which are combated with difficulty. The cherished and venerated errors of ages have, in many cases,

been abandoned for certain and salutary truth, and the good work of reforming human faith will go on till all errors are rejected, and all discoverable truth is attained. Invaluable results are already reached which will never be abandoned ; truth, once demonstrated, is master of its position, and holds it forever ; but the great orb of light and king of day is yet to rise on the world, and shed upon it the divinest effulgence.

CHAPTER XI.

Questioning old opinions no cause of alarm ; infallible interpretation and inspiration considered ; certain principles of knowledge.

1. MANY are alarmed at the questioning of old opinions, and adopt principles of conservatism and persistent faith in religion, that are generally discarded elsewhere, and that tend only to strengthen and perpetuate delusions. Laymen defer to councils and other church authorities, and leave the great questions of religious facts and fictions to their ministers and spiritual guides ; ministers and guides accept the accredited opinions of their respective orders, and if they find them erroneous, are often silent, from their dependence on the favor of their congregations and other religious bodies, which are jealous of the disturbance of old ideas, and hostile to improvement as a troublesome innovation. It is an occasion of grave concern to the friends of the human race, that the freedom and progress of religious knowledge should be restricted and opposed as they are by ecclesiastical conservatism. The evil is immense : if it is necessary, it must be submitted to ; otherwise it ought to be corrected, and religious science to be as free and unrestricted as secular.

2. If old opinions are correct, it will do no harm to question them ; and the only effect of examining and reëxamining their evidences and credentials will be to bring them out into clearer view and bolder relief, and give

them stronger holds on the apprehensions of men. Only fraud and delusion suffer by inquiry; truth gains by it.

3. The assumption of infallibility in the interpretation of the sacred books by the Catholics is a great error, which Protestants have only partially corrected and modified; many have abandoned the supposed infallible interpretations of the Catholics, to replace them with equally infallible interpretations by Protestants. Truth is certain, whether apprehended by Catholics or Protestants, and whether contained in time-honored and world-renowned creeds, or held by its first and sole discoverers. It may be resisted and opposed, condemned and rejected, but it is certain still. It is the relation of things to the human mind, and is as permanent and abiding as the relative objects to which it appertains. Things are the conditions of all good and evil; both other things and the mind are always essentially the same; their constitutions and relations never change; the white to-day is white to-morrow, and the black is black; the good to-day is good to-morrow, and the evil, evil. Things must be apprehended correctly, or we cannot adapt ourselves to them. To a limited extent, correct apprehension is in our power; we have but to make experiment of the actions of things, and find what they are; we make experiment of fire, and find it to burn combustible materials, and we denominate fire consuming, and materials combustible, from their mutual relations to each other. To be correct, we have only to conduct our experiments with care, and note the results.

4. Infallible interpretation is clearly not the prerogative of either Catholics or Protestants; but many correct interpretations belong to both, and whatever either have accepted that is erroneous, is destined to be rejected. All Catholics may not become Protestants, nor all Protestants Catholics, but both will abandon their errors and extend their knowledge, under whatever disadvantages it may

be accomplished. Neither has an interest in being permanently deceived, or in deceiving others, but each has infinite benefits to gain by the truth.

5. Beyond infallible interpretation lies the dogma of a divine inspiration, that precludes error or mistake in the books; and this, in the estimation of many, gives them their principal value. In the works of the present author all such supposed inspiration is ignored; it is ignored in the interpretation of Daniel, and equally, in that of all the other sacred books; and this is one cause of the remarkable difference between the results reached in the author's works and those generally reported by Christian interpreters. Ignoring a divine inspiration that precludes error or mistake in the books, does not imply ignoring a reasonable divine inspiration, nor does it necessarily imply ignoring a fact; it only necessarily implies ignoring an assumption. Whether that assumption is a fact or fiction is a question of evidence. It cannot be a fact, because it contradicts facts, and the sacred books everywhere evince, on the part of their authors, the same liability to errors and mistakes as other productions. These books put forth no claim to such extraordinary inspiration, and if they did, it would prove nothing in its favor, but would be an example either of error and mistake, or else of fraud. The undoubted errors and mistakes of the books are numerous, and ought not to be ignored or concealed; the true interests of Christianity and of the human race require that they should be acknowledged and corrected, as far as the books are used for purposes of instruction and moral culture.

6. But if the infallible interpretation of the church, as held by Catholics, is erroneous, and divine inspiration that precludes error and mistake on the part of the writers, as held by the great body both of Catholics and Protestants, must also be given up, what have we left? Are not the

sacred books a cheat and imposition, and is not Christianity a delusion? Not at all; no more than other books are a cheat and imposition because their authors are not infallible, and no more than astronomy was a delusion before it cast off the Ptolemaic system, or is such with existing imperfections. Astronomers were deceived: they had not apprehended all the fundamental facts of the solar and stellar systems; but astronomy was the same as now, even then partially developed, and waiting the greater maturity of the human intellect to attain its more complete development: other discoveries are still waiting. Historic Christianity has a basis as substantial as other social systems, and is a great phenomenon of ages which cannot be ignored or denied; dogmatic Christianity embraces the theory of all our moral and theistic relations and duties, with much that is correct and of infinite value and importance, and with some things that are wrong and require correction. The sacred books teach us much that is of inestimable value, and Christianity comes to our aid in the race of moral culture, with kind and helping hands, to cheer us in despondency, to strengthen us in weakness, to rescue us from perils, and to crown our existence with peace and love.

7. We are not precluded from committing great errors and mistakes, but the merciful Creator does not consign us to inevitable delusions or to useless and depressing doubts and fears; he makes us susceptible of knowledge to the exclusion of doubt or uncertainty; till all doubt or uncertainty is removed, we do not know, we only assume; but when knowledge is reached, doubt and uncertainty cease. Knowledge is a mystery; it is a wonder that we can know any thing, and how we can know any thing; but it is a much greater wonder how we can escape knowledge, and commit the awful blunders that we sometimes do. We are not consigned to ignorance and delu-

sion by any divine destination; God has hedged us in on every side by infallible rules of faith and principles of knowledge, and we have but to use our faculties legitimately to extend our information indefinitely in all directions.

8. The following may be specified as some of the infallible principles both of faith and knowledge, and are commended to the attention of timid and doubtful inquirers, but especially to spiritual guides of the people and professional expounders of Christianity. It is due from such to consider them.

I. To beg no questions, and accept no unproved assumptions. The rule of admitting nothing till it is proved depends on the nature of knowledge, as having things for its objects. Things must be shown in order that a knowledge of them may be possible.

II. To distinguish sharply between the true and untrue, the proved and unproved, the determinate and indeterminate, and between fact and fiction. This requires strict analysis, and nothing can be done without it. All reasoning is by analysis.

III. To resolve objects into their most minute integral parts, and determine each part by itself. The correct determination of compounds and aggregates is impossible without determining their elements and integral parts.

IV. To classify objects according to all their agreements and disagreements, assigning all agreeing objects to the same class, and all disagreeing to different classes. Knowledge and classification go hand in hand.

V. Never to admit the absurd or impossible, but to refer them to the fictitious, allegoric, or false, as the subject, context, or other concomitants may require.

VI. To regard things as superior to fancies, and fancies as symbols of things. There is no objection to fancies; they have their uses, and cannot be spared; they are

among the mightiest implements of human power; but they must not be allowed to usurp the place of things; their object is always to represent things. A fiction that represents nothing, means nothing, and is useless.

CHAPTER XII.

Geographical notices of Chaldæa, Assyria, Syria, Egypt, and the Greeks.

1. CHALDÆA embraces the southern portion of the valley of the Euphrates, and extends from the Persian Gulf, 30° north latitude, to about 34° . The whole country is alluvial, and contains about 30,000 square miles west of the Tigris. Much of it on the Persian Gulf is quite recent; the average growth of land is about a mile in 70 years, and is believed at times to have been much greater. The last 40 centuries have added to this alluvium a district 130 miles long and 60 or 70 broad. Estimating it at 65 miles broad, its contents are 8450 square miles. The whole valley is the product of the present geologic era.

2. The Euphrates is 1780 miles long, and the Tigris, its principal tributary, 1146; the Euphrates is navigable 1200 miles, and the Tigris 1000. Both drain immense mountain districts, extending to regions of perpetual snow. The Euphrates has other large tributaries. The largest part of Chaldæa is between the Euphrates and Tigris.

3. The most ancient cities are Hur, called in the Scriptures Ur, on the west bank of the Euphrates, in 31° north latitude; Larsa, 30 miles north-west of Hur, on the east bank of the Euphrates; Senkereh, in the neighborhood of Larsa; Warka, 15 miles north of Larsa; Niffer, 60 miles north-west of Warka, on the east bank of the ancient Euphrates, but 30 miles from its present channel; Borsippa, 65 miles from Niffer, on the west side of the Euphrates — its modern name is Birs Nimrud; Babel, 15 miles north-

west of Borsippa; and Sippara, 20 miles north of Babel. Babel is chiefly on the east side of the Euphrates.

4. The Burbur name of Hur is Khaldi, which also signifies the moon god, the presiding deity of the city. Chaldæan originally signified lunarian, worshipper of the moon; then, perhaps astrologer, calculator of eclipses, teller of fortunes, etc.; and lastly, a dominant tribe.

5. The northern portion of the valley of the Euphrates and its tributaries, extending from 34° north latitude to 37° , near their sources in the mountains of Armenia, is called Assyria, from the city of Asshur, its earliest capital. Asshur is on the west bank of the Tigris, above its junction with the Zab, in $35^{\circ} 30'$ north latitude; Calah, the second Assyrian capital, is 40 miles north of Asshur, on the same side of the Tigris; Nineveh, its third capital, 20 miles north of Calah, on the east bank of the Tigris; and Khorsabad, 9 miles north of Nineveh, on the same side of the Tigris.

6. Assyria embraces many mountainous districts, and contains 75,000 square miles. The country is varied, and portions of it rough. Susiana is east of Chaldæa, with Shushan, Greek Susa, for its principal city, and a seat of empire under the Persians. Persia is still farther east and north, with Persepolis for its ancient capital: Media is north of Persia and south of the Caspian Sea; the capital is Ecbatana. Aria, the mother of the Medes and Persians, and also of the Greeks and other ancient European nations, is east of Persia and Media, and extends to the sources of the Oxus which empties into the Caspian Sea, and the Indus, which empties into the Indian Ocean.

7. Syria, the ancient Aram, is not to be confounded with Assyria; it is the country of the eastern shore of the Mediterranean Sea, and the native seat of the Aramæans, so called from its ancient name. It contains about 50,000 square miles, and its most ancient and illustrious cities are

Damascus, Zidon, Tyre, and Jerusalem. Antioch, its capital under the Seleucidæ, was founded after the time of Alexander. It was in $36^{\circ} 6'$ north latitude, on the Orontes, 21 miles from the sea, 60 miles north of Damascus, and for a time rivalled Rome in arts and wealth. It was founded by Antigonus, one of Alexander's generals, and taken by Seleucus, who changed its name to Antioch, in honor of his father Antiochus. Its fortunes have been various; but it is now insignificant, with a population of about 20,000.

8. The early Syrians are called Aramæans, from Aram, the ancient name of their country, and consisted of several distinct nationalities, having common languages and arts. Those most known to later ages are the Phœnicians and Hebrews. The Phœnicians were the inventors of Aramæan letters, and were distinguished for their commercial enterprise and wealth, and the Hebrews improved the theory of religion by abandoning idolatry and polytheism, and worshipping one God.

9. Ancient Egypt and Ethiopia occupy the valley of the Nile, and divide it as Chaldæa and Assyria do that of the Euphrates. Ethiopia occupied the banks of the higher Nile, with Meroe for its capital, and Egypt the lower, with This, Thebes, Memphis, Diospolis, and other ancient cities for its capitals. The Hebrew name of Egypt is Mizraim, which signifies the two Metsers, Meroes, or Egypts. Egypt is the mother of ancient arts, and carries us farther back than Assyria by 1000 years.

10. Alexandria in Egypt was founded by Alexander, before his conquest of Persia, and designed to be the capital of the world. It was the capital of Egypt under the Ptolemies, and was distinguished for its wealth and learning. It was the residence of numerous Jews, who adopted the Greek language and many other Greek arts. Its celebrated library was the wonder of the ancients, and its schools the most distinguished in their times. Under the

Ptolemies its population was about 300,000. The earlier great capitals of the valley of the Nile were Meroe, of Ethiopia, and This, Thebes, and Memphis, of Egypt.

11. The name of Greece originated in Italy, as that of Egypt did in Greece. In the earliest times the Greeks had no common name, and appear with none in Homer. They consisted of independent kindred tribes, like the early Hebrews, and were settled in the western part of Asia Minor, in the islands of the archipelago, and in the south-eastern part of Europe, in the gardens of Asia Minor, and of South-Eastern Europe. Their earliest tribes were the Pelasgi, contemporary with the Teutons of more northern latitudes. They reached their seats by following the shores of the Caspian and Black Seas and intermediate rivers, passing entirely around the countries of the Assyrians and Aramæans. The period of their emigration is anterior to the Persian and Median, and is perhaps, with that of other European tribes, the oldest of which any traces remain. Their development is characterized by great freedom, personal independence, and enterprise. By a long course of prosperity the Greeks became greatly multiplied, extended the narrow limits occupied by their ancestors, and established distant colonies previous to the conquests of Alexander.

CHAPTER XIII.

Ethnic and chronologic introduction to Daniel, and to a knowledge of its times.

1. It is impossible to interpret Daniel correctly without an exact knowledge of the nations and times to which the book relates. With this it can be understood, and its character determined. But an exact knowledge of those nations and times is not easily gained; they are far back in the past; the gulf between the present, and the last

date in Daniel, 535 B. C., has a breadth of 2398 years, over which it is not easy to pass. The Jews and early Christians allowed themselves to be misled by the fictions of earlier times, and to our day many gross and palpable errors remain to be rejected, not only from the creeds of the illiterate, who make no pretensions to original information or independent judgment on questions of ancient history, but also from the strongly guarded and stoutly defended positions of erudite divines, critics, and historians. Both are hard to be corrected, but learned errorists much the hardest. They correspond to the rich man in the Gospel whose salvation was represented by taking camels through needles' eyes. The task of accomplishing it was not easy or enviable.

2. Ignorance is the mother of errors, and errors are the patrons and perpetuators of ignorance. Through ignorance of the times to which the book relates, Daniel has been accepted as historic, and hindered the attainment of the little knowledge that might have been gained of those times. Several kingdoms, and long lines of events and incidents, are treated of in the book, sometimes symbolically and enigmatically, and sometimes literally. Its kingdoms embrace those of the Medes, Chaldæans, Persians, Greeks under Alexander, Egypt, Syria, kings of Thrace and Macedonia, the Jews, and the fortunes and destinies of the whole world till the supposed end of the existing aion, and the commencement of a new social order.

3. The book is a great historic document, and ought to be studied and interpreted in the interest of morality and history, and with the advantage of all the lights of both. It will then acquire inestimable value, and become a central point of illumination and higher culture, with few equals even in the other sacred books, and no superiors before the New Testament.

4. The Medes are a branch of the great Arian family, who migrated from near the sources of Oxus and Indus to the region south of the Caspian Sea, at an early period. The beginning of this migration is not distinctly marked; the Medes are not mentioned in the annals of Ziglath Pileser I., 1130 B. C., and were probably not in Media at that time. Shamas-iva, about 825 B. C., invaded them, and obtained a large tribute, and Tiglath Pileser II., 747 B. C., had frequent wars with them.

5. According to Ctesias, the Median kingdom began about 875; Herodotus introduces it in 708 B. C., as follows:—

Median kings.	B. C.
1. Dejoces,	708—53
2. Phraortes,	655—22
3. Cyaxares,	633—40
4. Astyages,	593—35
Conquered by Cyrus, 558.	Total, 150

There was no Ahasuerus, Cyaxares II., nor Darius in this dynasty. The Cyaxares II. of many critics from Xenophon is a pure fiction, inconsistent with facts, and entirely inadmissible; the only Cyaxares of authentic history precedes Astyages.

6. Media first rose to power under Cyaxares; its previous kings were mostly tributary to the Assyrians; the list of Ctesias commands but little credit.

7. The Chasdim were on the banks of the lower Euphrates, simultaneously with the Medes on the southern shore of the Caspian Sea; but their origin is not as clear. Our information of them is received through the Hebrews, Greeks, their own native historians, and the cuneiform inscriptions; but with all these witnesses and reporters, their origin is involved in mystery. Homer says the Ethiopians were divided, and were the last of men, some

belonging to the setting of the sun, and some to his rising (Od. I. 23, 24); and Strabo makes them the ancient South men both of Africa and Asia. (Strab. I. 2, 25, 26.) Memnon, king of Ethiopia, is considered by Æschylus son of a Cissian woman of Asia, and by Herodotus founder of Susa. Memnonian palaces belong both to Susa and Egypt. The Greek mythology connects Belus with Egypt; Khurzistan seems to be derived from an ancient Cush, and the most ancient language of the Chaldæan inscriptions combines the Turanian and Hamite elements. The earliest known Euphratean people is Ethiopic, from the banks of the upper Nile, and the next is Burbur, or Chaldee, from those of the upper Euphrates. The two were united and blended before the commencement of the Egyptian or Assyrian inscriptions.

8. The lower Euphrateans are frequently mentioned in Jewish history; their country called the land of the Chasdim, and paralleled with Babel. Ur is called a city of the Chasdim in Gen. 11: 28, 1996 B. C. Few questions have been more debated, or are the subjects of more doubt and difficulty, than the ethnic character of the Chaldæans; many eminent scholars have distinguished them from the Babylonians, and given them an origin and seats of power on the higher Euphrates. They are mentioned in the Scriptures generally as coming from the north, and seem to have occupied northern districts; but it is impossible to remove them from Babel as their great central metropolis. Berosus, a Chaldæan historian of the early period of the Ptolemies, applies Chaldæan to denote the mythic dynasty of 86 kings, who are supposed to reign 34,080 years, to 2458 B. C.; the second dynasty of 8 kings, 224 years, he makes Median; the third of 11 kings, 258 years, he is supposed to make Chaldæan; the fourth of 49 kings, 458 years, Chaldæan; the fifth of 9 kings, 245 years, Arabian; and the sixth of 45 kings, 526 years, Chaldæan. To these are added, from the canon of

Ptolemy, a seventh dynasty of 8 kings, 122 years, Assyrian; and an eighth of 6 kings, 87 years, Chaldæan. The whole is as follows:—

EUPHRATEAN DYNASTIES.

Dynasties.	Kings.	B. C.	Periods.
1. Chaldæan,	86	36,538	34,080
2. Median,	8	2458	224
3. [Chaldæan],	11	2234	[258]
4. Chaldæan,	49	1976	458
5. Arabian,	9	1518	245
6. Assyrian,	45	1273	526
7. Assyrian,	8	747	122
8. Chaldæan,	6	625	87
Total,		222	36,000

an Assyrian cycle or aion.

9. Berosus evidently divides the valley of the Euphrates, as we have done, into two portions, and makes the upper portion Assyria, and the lower Chaldæa. They are related to each other, like upper and lower Egypt, or Egypt and Ethiopia, with the exception that Assyria has the Tigris, a great tributary of the Euphrates, in addition to the upper Euphrates, and locates its capital cities on it; Ethiopia and upper Egypt have only the Nile. The Assyrians are so called from Asshur, their earliest capital, on the Tigris, in 35° 30' north latitude, and the name of their principal deity; he was originally the founder of the empire, and gave his name and divinity to it, as Romulus did to Rome. The origin of the name Chaldæan is unknown. It denoted, under the eighth and last dynasty of Berosus and Ptolemy, a dominant class of the inhabitants in the valley of the lower Euphrates. Its Hebrew form is Chasdim.

10. The sixth Euphratean, first Assyrian dynasty com-

mences with Bel-lush and ends with Iva-lush III.; the seventh commences with Tiglath-Pileser II., and ends with Asshur-emit-ili. Babel now first presents itself prominently to view, and Iva-lush III. calls himself the king, to whose son, Asshur, chief of the gods, granted the kingdom of Babel. His son Nabonassar founded the first Chaldæan dynasty, 747. Its last king is Nabopolassar, who, with the assistance of Cyaxares the Median, conquered Nineveh, secured the preëminence for the Chaldæans, and founded the eighth Euphratean and second Chaldæan dynasty, in 625 B. C. The student who is not familiar with the wide range of ancient history to which the book of Daniel refers, will find occasion for a constant reference to the tables in this chapter, in the study of the book and of the history of its times. For further, and more complete and extensive information, the reader is referred to the historical works of Rawlinson, Bunsen, and others, but not to the popular commentaries. These are generally quite destitute of the lights shed on history by the discoveries and researches of the last 25 years.

11. Eighth Euphratean, second Chaldæan dynasty, at Babel.

Kings.	B. C.	Years.
1. Nabopolassar,	625	21
2. Nebuchadnezzar,	604	43
3. Evil Merodach,	561	2
4. Neriglissar,	559	3 6m.
5. Laborosoarchad,	555	0 9m.
6. Nabonidus,	555	17

Conquered by Cyrus, 538.	Total,	87 3m.
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There was no Belshazzar, son of Nebuchadnezzar, in this dynasty. Evil Merodach was his son, and Neriglissar his son-in-law. Nabonidus, the last king, was of another high family.

12. Cyrus succeeded Astyages, the last Median king, in 558 B. C., and reigned 20 years over the kingdom of the Medes and Persians before the conquest of Babel. His conquest of Babel brought him into the succession of the Euphratean kings, and his reign is generally reckoned from the time of this conquest. The previous Euphratean dynasty completed the first cycle of 36,000 years, and with this reign, reckoned from 538 B. C., a new cycle commences. The Persian dynasty is neither Assyrian nor Chaldæan; the seat of empire has moved eastward. The reason of such a change does not appear; but it must be presumed to be that the occupants of the more rugged country of Persia had risen to higher and better civilizations than the more luxurious dwellers in the Euphratean valley: power seeks the nobler; it deserted the Romans for the Goths and other northern races, after having continued with them more than a thousand years.

PERSIAN DYNASTY AT PERSEPOLIS AND SUSA.

Kings.	B. C.	Years.
1. Cyrus,	538	9
2. Cambyses,	529	6 5m.
3. Smerdis,	522	0 7m.
4. Darius I., Hystaspes,	522	36
5. Xerxes I.,	486	21
6. Artaxerxes I., Longimanus,	465	40 3m.
7. Xerxes II.,	424	0 2m.
8. Sogdianus,	424	0 7m.
9. Darius II., Nothus,	424	19
10. Artaxerxes II., Mnemon,	404	40
11. Artaxerxes III., Ochus,	359	21
12. Arses,	338	2
13. Darius III., Codomanus,	336	5
Conquered by Alexander, 331.	Total,	207

Only four of these kings after Cyrus are mentioned in Daniel, Story IV., 5: Cambyses, Smerdis, Darius, and Xerxes I. There is no Ahashuerus in this dynasty, and no good reason exists for confounding the Ahashuerus of Esther or Ezra with either Xerxes or Cambyses. The composition and derivation of Ahashuerus mark it as the name of a fictitious personage, or a general title of the ruling king. It represents the Persian *Khsha-ya-thiya*, with the old article *a* prefixed, and signifies the king, which was the common title of the king of Persia. The Dariuses of this dynasty were all Persians, and were monarchs of great abilities; the first was the greatest of the three. Under his reign Babylon twice revolted, and the first time resisted his arms two years, when it was subdued by stratagem. The most important of all the ancient cuneiform inscriptions is that of Darius at Behistun.

13. Alexander the Great is only referred to in the book of Daniel and in the Apocrypha. The historic notices of the sacred books after his time would be very incomplete without any allusion to him; and we are thankful that he is not ignored. His career is full of instruction, and the mightiest lessons of history are illustrated in his achievements and fortunes. In early life he was the pupil of Aristotle, the master mind of Greece, and showed the beneficial effects of his training, in his capacity as a soldier and statesman. Had he adhered more fully to the principles of Aristotle, and governed himself in conformity with them, he might have been the greatest benefactor of his race. But he committed the fatal error of surrendering himself to the dominion of his passions, and they exercised their usual prerogative of plunging him into vices and sins, and early terminating his career.

14. He entered Asia in the spring of 334 B. C., with 30,000 foot and 5000 horse, and commenced the war in Asia Minor, where the Persians were dominant. He lib-

erated the Greek cities, and reëstablished their democratic governments. His first great victory was at the Granicus, and the second near Issus, where the treasures and family of Darius fell into his hands. In 332 he took Tyre and Gaza, and received the submission of Egypt, when he paid his respects to the temple of Ammon; in 331 he fought and conquered near Arbela. He then marched to Persepolis, the capital, which he burned in a fit of intoxication. From this time the sun of his glory declined. Darius was assassinated by Bessus, his lieutenant, in 330, and fell into the hands of Alexander as he was dying. Alexander aimed to unite the Persians and Greeks, and encouraged intermarriages for that purpose. He married two Persian princesses, one of them Roxana, the beautiful daughter of Darius. He died at Babylon in 323 B. C., in the 32d year of his age, after a reign of 12 years and 8 months. But for his vices, he might have reigned 40 years. His character was a mixture of all the grandest and mightiest elements possible to humanity, with the grossest vices of intemperance and their accompaniments. The lesson which it teaches is less attended to than its importance deserves. Being asked by his friends, when near his end, to whom he left the empire, he answered, *To the worthiest*. His half brother Aridæus, son of his father by a dancer, and his own posthumous son Alexander Ægus, by Roxana, were proclaimed kings by his generals, and they took the government into their own hands. Perdicas was, by general consent, appointed regent, and the kingdom divided into 33 provinces, corresponding to the number of generals. Perdicas soon fell by an assassin, and Antipater succeeded him. After great disorders and numerous contests, in 301 Macedon and Greece were under Cassander, Thrace and Bithynia under Lysimachus, Egypt was under Ptolemy, and Syria and the East under Seleucus — the four conspicuous horns

of the Grecian goat of Daniel. The kingdom of Syria was gained by Seleucus in 312 B. C., which commences the era of the Seleucidæ.

15. Of the four Greek dynasties which followed that of Alexander, two are particularly noticed in Daniel, those of Syria and Egypt, and great prominence is given to Antiochus IV., who reigned 12 years, from 175 B. C. to 163. Several kings, both of Syria and Egypt, and many events before Antiochus IV., are mentioned and described, but none after him. The author of the Hebrew series considered him the last of human kings, to be followed directly by the archangel Michael, the resurrection of the dead, and the commencement of a new aion, or cycle, of nobler and higher conditions than had before been attained. The Syrian-Greek kings are Seleucus I., Nicator 312; Antiochus I., Soter, 280; Antiochus II., Theos, 261; Seleucus II., Callinicus, 246; Seleucus III., Ceraunus, 226; Antiochus III., the Great, 224; Seleucus IV., Philopator, 187; Antiochus IV., Epiphanes, 175 — 12 years to 163. Here begins, according to Story IV., the reign of the archangel Michael and the new aion. Michael was to stand up as the next king. After this, however, we have the following series: Antiochus V., Eupator, 163; Demetrius I., Soter, 162; Alexander I., Balas, 153; Demetrius II., Nicanor, 148; Tryphon and Antiochus VI., 145; Tryphon, 142; Antiochus VII., Sedetes, 138; Demetrius II., 128; Alexander I., Zebina, 126; Antiochus VIII., Gryphus, 125; Antiochus IX., Cyzicus, 114; Antiochus X., Pious, 96; Demetrius III., 94; Antiochus XI., Dionysius, 86: the country was visited and overrun by Tigranes in 83 and 69, and reduced to a province by the Romans in 65 B. C. Of all this line of kings after Antiochus IV., the author of the Hebrew series of Daniel is entirely ignorant; and anticipates no such continuance or termination of this kingdom. The author of the Chaldee stories

passes over Antiochus IV. and his times, and represents a later period in the Syrian and Egyptian-Greek kingdoms, but does not dream of their terminating in provinces of Rome; he provides for them quite another kind of termination.

16. The Egyptian-Greek kings are Ptolemy I., Lagus, 320; Ptolemy II., Philadelphus, 285; Ptolemy III., Euergetes I., 247; Ptolemy IV., Philopator, 222; Ptolemy V., Epiphanes, 205; Ptolemy VI., Philometor, 181; Ptolemy VII., Physcon Euergetes II., 145; Cleopatra and Ptolemy VIII., Lathyrus, 116; Ptolemy IX., Alexander I., 107; Ptolemy VIII., Lathyrus recalled 89; Cleopatra II. 82; Ptolemy X., Alexander II., 82; Ptolemy XI., Auletes, 81; Cleopatra III., Tryphæna and Berenice, 58; Ptolemy XI., Auletes restored, 55; Ptolemy XII., 51; Cleopatra III. and Ptolemy XIII., 47: this ancient kingdom, which had existed from Menes, 3623 B. C., 1275 years before the deluge, through 30 dynasties previous to its conquest by the Persians under Cambyses, and had been the mother and nurse of human arts, at the death of Cleopatra, 30 B. C., was reduced to the condition of a Roman province under a prefect.

17. The author of the Hebrew series takes little notice of Rome. He only introduces it as humbling Antiochus III., and arresting the conquests of Antiochus IV. in Egypt, in Story V. 10, 13; but Chaldee Story X. makes Rome the fourth of the great powers, and more remarkable than all the rest. Rome was founded by Romulus in 753; made a republic with consuls, 509; tribunes were added in 490; decemvirs introduced in 451; consuls and tribunes restored, 399; the first triumvirate established in 60; Julius Cæsar became emperor in 48; the second triumvirate was formed in 43; Augustus restored the empire in 27, and it continued till A. D. 476; total, 1229 years. Story X. describes the Roman empire in its fullest

development as a conquering power, and in the height of its glory under the first emperors. Its 10 horns seem to be the ten decemvirs who made the Roman laws, and were thus its perpetual rulers, or else the two consuls and eight tribunes of the people. The number of tribunes varied from two to ten. The little horn of the Roman animal in Story X. is not to be confounded with the little horn of the Syrian-Greek kingdom, in Story IV. They are distinct and different, and belong to different kingdoms and ages. The Syrian little horn is Antiochus Epiphanes, and the Roman Augustus Cæsar. There are three Messianic kings: 1. Michael the archangel, Story IV., 160 B. C.; 2. The stone cut without hands, Story V., 75; 3. One like a man to come in the clouds of heaven, Story X., 25. The confounding of these different kings is one of the marvels of credulity; a reduction of Judaism, Christianity, and Mohammedanism to one system would not be more absurd.

CHAPTER XIV.

Historic notices of the Jews from the close of the Babylonian exile, B. C. 538, to the destruction of Jerusalem, A. D. 70.

1. THE return of the Jews to Palestine was freely allowed under Cyrus; many, however, remained in foreign countries, and not a few at Babylon and other Euphratean cities. The celebrated decree of Cyrus, in 2 Chron. 36: 22, 23, and Ezra 1: 1-4, is probably not genuine, but is in accordance with facts, and represents correctly the generally humane policy of Cyrus. During the Babylonian exile the Jews and others occupied a portion of Palestine, and the former maintained the worship of Jeva at Samaria.

2. On the arrival of Zerubbabel and his company of returned exiles from Babel, the Samaritans kindly waited

on them, declared their sympathy with them, and adherence to the same religion; and wished to join them in building the temple, and to make Jerusalem the common centre of their united worship. This was virtually a proposal to be one people with them, if they were not already such. The proposition was rejected with disdain, and the Samaritans repelled. This commenced the Samaritan schism, which was never healed. Much evil resulted from it, but it has not been entirely unprofitable. The Samaritans represent the older Hebrew body, before the schism occurred, and the Jews the later, with its innovations and improvements. When they separated they had sacred books in common. This is proved by the fact that the Samaritans have the Pentateuch, apparently in an original form, and that though some alterations have doubtless crept into it, the Hebrew, in comparison with it, bears marks of a later revision. The fact that the Samaritans have only the Pentateuch, proves that the other books were not then in existence, and is a strong collateral evidence of their late origin. We conclude with certainty that the Pentateuch, substantially as it is possessed by the Samaritans, was in existence before the separation, and that all the other Hebrew books are of later origin. The Pentateuch was probably revised and slightly modified among the Jews, by the author of the books which follow it, shortly after the return from Babel.

3. The Jewish temple was completed and dedicated in 516, under Darius I.; Ezra went to Jerusalem in 458, in the seventh year of Artaxerxes I., and Nehemiah in 445, in his 20th year. After being absent an indefinite period, Nehemiah returned, perhaps in 414, under Darius II., when he used extreme rigor in breaking up marriages between the Jews and their Samaritan and other foreign neighbors, and otherwise consulted for the rigid observance of Jewish rites. This jealous separation of the Jews

from other peoples has an appearance of wisdom and good policy, but is a departure from general expediency in conformity with that which is partial, and a violation of the eternal laws of God, which are known and read by all men. Free intercourse of different nations on just and equal terms, and unrestricted intermarriages, according to the judgment and discretion of the parties concerned, are among the most important and inalienable rights of men, and no divine sanction can possibly be given to the violation of them. God's supposed authorship of such restrictive policies is evidently a mistake; it wants no external evidence to disprove it, but is self-condemned. Malachi is contemporary with Nehemiah at his second visit to Jerusalem, and concurs apparently in his rigid and exclusive policy. The Samaritan temple was built on Mount Gerizim, according to Josephus, about 332, the year that Alexander took Tyre and Gaza.

4. The chief priests of the Jews after the exile were as follows: Jeshua, later form of Joshua, from which the Greek Jesus was derived, 538; Joiakim, 199; Eliashib, 463; Joiada, 419; Johanan, 383; Jaddua, 351; Onias I., 331; Simon the Just, 310; Eleazar, 291; Manassas, 276; Onias II., 250; Simon II., 219; Onias III., 199; Jason, Greek for Jesus, 175; Menalaos, a Greek name, 172; Alcimus, or Joachim, 162; Jonathan the Asmonæan, 144; Simon, 143; Hyrcanus II., 79; Aristobulus, 67; Antigonus, 64; Ananeel, 37; Aristobulus, 34; Ananeel a second time, 33; Jesus son of Phabis, 23; Simon son of Boethus, 23; Matthias son of Theophilus, 5; Joazar son of Simon, 4; Eleazar, 1 A. D.; Jesus son of Siah, 5; Joazar a second time, 6; Anamus, 13; Ishmael, 23; Eleazar, 24; Simon, 25; Joseph, called in the Gospels Caiaphas, 26; Jonathan, 34; Theophilus, 37; Simon Cantharus, 41; Matthias, 42; Eleoneus, 43; Simon son of Cantharus, 44; Joseph son of Caneus, 44; Ananus son of Nebedeas, 47; Ismael, 63;

Joseph Cabei, 63; Ananus son of Ananus, 64; Jesus son of Ananus, 64; Jesus son of Gamaliel, 64; Matthias son of Theophilus, 65; Phannias son of Samuel, 70. Phannias is the last of the line; the office was abolished at the destruction of Jerusalem by the Romans, A. D. 70.

5. Under the Persians Judæa was generally peaceful and prosperous, and that interval was the golden age of Hebrew literature. Under the Greek, Syrian, and Egyptian kings, it naturally belonged to Syria, but was often held by Egypt; and Egyptian masters were generally preferred; some of them were not only men of great abilities, but of great liberality. In 176 Judæa was subject to Syria, and Heliodorus, treasurer of Seleucus III., attempted to rob the temple, and failed, probably through intimidation, the nature of which is not clearly apparent; it is imputed to prodigies. In 175 Jason, brother of Onias III., supplanted Onias, by exceeding him in the price which he paid for the office. Onias gave 360 talents (\$36,000) for it, and Jason 440 talents (\$440,000). He also stipulated that Onias should be removed from Jerusalem and confined to Antioch, to be out of his way. Jason favored Greek arts, and bought the privilege of building a gymnasium at Jerusalem for 150 talents (\$150,000). In 172 Menelaos, another brother, supplanted Jason by paying 700 talents (\$700,000) for his office, and to raise the money sold the gold vases of the temple at Tyre and other neighboring cities, much to the displeasure of pious Jews; and when Antiochus was at Tyre in 171, on his way to Egypt, three delegates from the Sanhedrim waited on him to solicit redress of this grievance; but instead of obtaining it, they were killed, and Menelaos was continued in the king's favor. Antiochus went to Egypt, and conquered it, with the exception of Alexandria. While in Egypt a false rumor was circulated among the Jews that he was dead, when Jason took Jerusalem with a thousand

men, drove Menelaos to the fortress, and killed many of his friends. Antiochus, returning from Egypt, took the city, killed 40,000 people, and made as many more prisoners, whom he sold for slaves to the neighboring nations. Jason fled, and perished miserably in exile.

6. In 168, on his return from another expedition against Egypt, Antiochus deputed Apollonius, with 22,000 men, to scourge Jerusalem again, when he entered it peaceably, and on the Sabbath attacked and killed great numbers of the people, after which he established a strong garrison in the vicinity. He prohibited the worship of Jeva, and set up a statue of Jupiter Olympius, the abomination of desolation, on the altar.

7. The same year, after returning to Antioch, Antiochus commanded all the nationalities in his dominions to adopt uniformity of religious worship, and sent overseers into all parts of his kingdom to see this order obeyed. Other nationalities obeyed, not excepting the Samaritans; many of the Jews obeyed, and joined the party of the king; and some disobeyed, and were cruelly killed, as in other ancient persecutions on account of religion. Apelles went to Modin in Dan, in the extreme north-west part of the land, to see the law enforced there. He assembled the people and addressed them on the subject; Mattathias, an aged priest, son of John, son of Simon, son of Asmonæus, replied that no considerations should induce him to depart from the law of his God. One of the Jews of the place presenting himself at the altar to sacrifice in the manner of the Greeks, Mattathias killed him, and with his sons attacked Apelles and killed him; then calling the friends of their religion to follow him, retired with his family to the mountains; others resorted to him, and he soon had a thousand men. With these war began. It was not at first a war for independence, but for liberty to practise the national worship.

8. In 167 Antiochus visited Judæa, and punished recusants. Mattathias and his company kept themselves in the mountains, and when sufficiently strong, visited the plains and restored the national religion. Mattathias died in 166, and Judas, his oldest son, succeeded him. Judas was called Maccabæus; the nature and object of this title does not clearly appear. It is applied first to denote the sons of Mattathias and others, and then certain books of the Apocrypha which relate to them. Judas fought with Apollonius, governor of Samaria, killed him, inflicted a great slaughter on his forces, and took their spoils, among which was the sword of Apollonius, that he subsequently carried. Seron, deputy governor of part of Syria, attacked him, and was also killed, and his army routed. Antiochus gave part of his army to Lysias to subdue Judæa, and went with the rest to Armenia and Persia, to confirm his authority in those regions, and collect his revenues; and Judas attacked the Syrian army by night, when their general and a portion of his men were absent, and vanquished it. In 165 Lysias met Judas near Idumæa, and was routed, with the loss of 5000 men, when he returned with the remainder to Antioch. This left Judas master of the country and enriched with the spoils of the enemy. He marched to Jerusalem, took it from the Syrians, purified the temple, and reëstablished its worship, on the 25th day of the ninth month, Kislev, three and a half years after Apollonius had desecrated it. The fortress near the temple, however, was still held and garrisoned by the Syrians, and guards were posted against it.

9. Antiochus died in 163, at the town of Tabæ, on the mountains of Paractacene, in the confines of Persia and Babylonia. Polybius tells us that his sickness was attended with constant delirium, and imputes it to a divine judgment for attempting to plunder the temple of Artemis [the desire of women] in Elymais; but Josephus thinks

it is much more probable that it was inflicted for his actual plunder of the temple at Jerusalem. Antiochus IV. was succeeded by his son Antiochus V., at nine years of age.

10. Lysias invaded Judæa in 163, with an army of 80,000 men and 80 elephants, when Judas attacked him south of Jerusalem, killed 11,000 foot and 600 horsemen, and put the rest to flight. Menelaus died, and Alcimus was made chief priest by Antiochus V. Demetrius, son of Seleucus IV., claimed the throne, of which he had been unjustly deprived by Antiochus IV., his uncle, and Antiochus V. was seized by his own soldiers and put to death. Demetrius continued Alcimus as chief priest, and resumed the war against Judas, who fell before superior numbers, in B. C. 160. His brother Jonathan succeeded him, and Alcimus died the same year.

11. Jonathan expelled the Syrians from Judæa, and commenced a regular government, after the model of the Hebrew judges, and in 144 was made chief priest. After a leadership of 17 years, he was treacherously captured and killed by Tryphon at Ptolemais, and succeeded by his youngest brother, Simon, in 142, who proclaimed the Jews free from tribute. From this time the supreme power, civil, sacerdotal, and military, was made hereditary. Simon ruled eight years, when he was murdered, with two of his sons, by Ptolemy, his son-in-law, and succeeded by his son, John Hyrcanus, in 135. He completed the war for independence in 130, and besides other services, conquered the Idumæans, compelled them to be circumcised, and incorporated them with the nation. This paved the way for an Idumæan king in the person of Herod; the Idumæans and Jews were thenceforward one people, and had common rights.

12. Hyrcanus died and was succeeded by his oldest brother, Aristobulus, in 107; and Aristobulus first assumed the title and insignia of king. He acquired Ituria by con-

quest, and died, and was succeeded by his brother Alexander Jannæus in 106. After many successes and cruelties, Alexander Jannæus died, and left the kingdom to his wife Alexandra in 79. She ruled prosperously, but often unjustly, with the advice of the Pharisees, till her death in 70. Not being competent to hold the office of chief priest, Alexandra gave it to Hyrcanus II. in 78. At her death, Hyrcanus II. seized the kingdom, but was soon superseded by his younger brother Aristobulus II.

13. The Romans, having conquered Syria in 65, were appealed to by the contending Jewish brothers to decide between them, when Pompey marched to Jerusalem, took it, after a siege of three months, in 63 B. C., and gave the kingdom to Hyrcanus. In 47 Antipater, an Idumæan, was appointed governor of Judæa, nominally under Hyrcanus, but really over him, and held this office till his death in 43. In 40 Hyrcanus was taken prisoner by the Parthians, and Antigonus appointed king by them, when Herod, son of Antipater, fled to Rome, and received the same appointment from the Senate. He took Jerusalem after a siege of two years, and reigned 32, till 6 B. C. He is distinguished from his sons as Herod the Great. Archelaus succeeded Herod as Ethnarch of Judæa, Idumæa, and Samaria, in 6 B. C., and the rest of the kingdom was given to others; he was deposed in 6 A. D. for mal-administration, and the country was annexed to Syria under a procurator.

14. The procurators were Caius Coponius, 6 A. D.; Marcus Ambivius, 9; Annas Rufus, 12; Valerius Gratus, 15; Pontius Pilate, 26; Marullus, 37; and Publius Petronius, governor of Syria, 40. Agrippa had previously received other possessions from Caligula, and in 41 Claudius gave him Judæa, and set him over the entire kingdom of Herod. The Jewish kingdom was thus revived; but Agrippa died in 44, when it was again annexed to Syria,

and subjected to procurators. The procurators after Agrippa were Cuspius Fadus, 45; Tiberius Alexander, 46; Ventidius Cumanus, 47; Claudius Felix, 53; Portius Festus, 58; Albinus, 62; and Gessius Florus, 65. Madened by oppression, and misled by false and extravagant expectations, from misinterpreting their books, the Jews resisted the Romans in 69, in consequence of which the country was invaded by the Romans, and Jerusalem subjected to a distressing and protracted siege, and finally taken in A. D. 70, and entirely destroyed.

15. Since then the Jews have been scattered and greatly oppressed, but have generally persisted in the erroneous and extravagant interpretation of their books. Their Talmud is a repository of the results of vast labors, expended to little purpose. Extravagant faiths and expectations, from a misinterpretation of their sacred books, were their great national stumbling-block in the time of Christ, have been ever since, and will be, till abandoned. They could not accept Christ and his improvements; he was too humble, and his improvements too simple and natural. They looked for something greater, and more grand and imposing; they demanded marvels and signs from heaven. Truth, knowledge, and righteousness, and a God that hides himself behind his works, and shines only through his creatures, did not satisfy them. They despised God's general laws, and demanded specific precepts; they ignored general arrangements, and demanded special interpositions. It is not easy to exaggerate this folly. God appears to all men, speaks to all, converses familiarly with all the good, helps and guides the weak and erring, effects great deliverances, and creates great joys. We may avail ourselves of fictions to illustrate his methods, but we cannot help ourselves by taking fictions for facts, and ignoring the more substantial facts which they represent.

16. All history is an illustration of divine laws; that of

each nation teaches great and various lessons. The Hebrews before the Babylonian exile, the Jews after it, the Egyptians, Euphrateans, Greeks, and Romans are all on the stand to testify, and all have important testimony to give. The history of the Jews is especially valuable, and ought to be allowed to teach fully its mighty lessons. They will make us wiser and better. Though not historic, the book of Daniel, like the great poems of Homer, is one of the most important documents of history, and deserves to be profoundly studied.

CHAPTER XV.

Notes on Story I.

I. THE scene of this story is laid in the third year of Jehoiakim, 605 B. C. This must be fictitious. Nebuchadnezzar was not king of Babylon till the fourth year of Jehoiakim. (See Jer. 25 : 1.) "The word which came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim, son of Josiah, which is the first year of Nebuchadnezzar king of Babel." The first capture of Jerusalem by Nebuchadnezzar, noted in Kings, is in the eighth year of Nebuchadnezzar, after Jehoiakim had reigned eleven years and slept with his fathers, and Jehoiachin his son had reigned three months. (2 Kings 24 : 6-12.) According to Jeremiah 52 : 28, this was in the seventh year of Nebuchadnezzar, which agrees with 25 : 1. Necho, king of Egypt, had to be conquered before Jerusalem could be taken. Judea was, at this time, a dependency of Necho, and far within the limits of his empire. Necho was conquered at Carchemish, on the upper Euphrates, at its junction with the Chebar, 36° 31' north latitude, seven degrees north of Jerusalem, and more than 400 miles north-east of it, in the fourth year of Jehoiakim. (See Jer. 46 : 2.) "Against Egypt, against Pharaoh Necho

king of Egypt, who was by the river Pherath [Euphrates] at Carchemish, whom Nebuchadnezzar, king of Babel, smote in the fourth year of Jehoiakim son of Josiah."

In Jer. 25: 3-9 the taking of Jerusalem is represented as having been predicted from the thirteenth year of Josiah, and not yet to have come. This implies clearly that there was no capture of the city in the third year of Jehoiakim. Chronicles agrees essentially with Kings on this subject. Kings, Chronicles, and Jeremiah, all concur in putting the first capture of Jerusalem under Jehoiachin in 598 or 599 B. C., and not eight years before, in 606.

Adonai is the Hebrew word for the Lord, which here, as often elsewhere, is used without the article, as a proper name. Theodotion, in the Septuagint, represents it correctly by Kurios, which is its Greek equivalent, both as a common noun signifying Lord, and a proper name of Jeva. In this book Jeva is mostly laid aside; it only occurs in Daniel's prayer in connection with Adonai. It is essentially the same word as the Greek Zeus, and was, perhaps, on that account disused by the Hebrews after they became acquainted with the Greeks; words, however, retain their place in poetry and devotional compositions long after they are disused elsewhere; and this accounts for it in Daniel's prayer.

Adonai gave all the vessels into his hand. The Hebrew Mikzath, here used, is improperly translated in the common version, part. Without the points, which are a Masoretic addition unknown to the ancient Hebrews, it is in constant use to signify from or at the end, as At the end of them, in verse 2, and At the end of the days, in verse 14. To carry away the end of things is to carry away the whole of them. This is what is signified here, and corresponds to 2 Kings 24: 13, where the first real capture of Jerusalem is described; and we are told that the king of Babel carried out thence *all* the treasures of the house of Jeva,

and the treasures of the king's house, and cut up *all* the vessels of gold which Solomon, king of Israel, made for the palace of Jeva. The word occurs in the same sense in Neh. 7: 70, where it is mistranslated some, in the common version; and a similar word is similarly mistranslated in Gen. 47: 2. The lexicons and translations are all in fault in respect to these words, and require correction.

II. The selection of the Jewish youth to be educated is doubtless fictitious. Josephus, A. J. 10. 10. 1, makes Daniel and the three children sons and kinsmen of Zedekiah the king; but they were quite too early for this. Their supposed capture was in 605 B. C., when Zedekiah was 12 or 13 years old, eight years before he was made king, and nineteen before he was taken prisoner, when his sons were killed in his presence, instead of being educated and promoted at Babylon.

III. Daniel and his three friends are examples of great abstinence. They reject the king's rich food and wine, and live on seeds and water. This was the diet of the strictest eremites and other ascetics during the earliest Christian centuries, and is an instance of over-righteousness, not of genuine religious and moral virtue. Wine drinking was allowed by Christ, but prohibited by Mohammed; it was allowed among the Jews, except the Nazarites, and at a later period, the Rechabites.

Since the sacred books were completed, opium, tobacco, Indian hemp, and some other narcotic and stimulating drugs, have been added to the list of luxuries, together with distilled spirits, tea, and coffee. The use of tea and coffee is nearly universal, and that of tobacco, distilled spirits, opium, and other narcotic drugs, extensive.

Tea and coffee are generally deemed useful; their usefulness, however, is to be questioned, and ought to be determined more clearly than has hitherto been done. The use of tobacco is believed to be a great evil, and therefore

immoral. The same is true of opium, Indian hemp, and other narcotic and stimulating drugs as luxuries. The use of wines and other intoxicating drinks, many of which are stronger and more intoxicating, has been much discussed in this country and in England within the last quarter of a century. It is attended with great abuses and vast injuries to individuals and the public, and requires to be put under restrictions and safeguards which have not yet been adopted. The subject deserves the further attention of moralists and legislators.

The law in respect to food and drinks is, that we should use the beneficial and avoid the injurious, and these ought to be determined and discriminated with great care. Moralists have been greatly puzzled in all ages with luxuries, and the line of duty in respect to them is drawn with difficulty. The principle of pursuing good and refusing evil, in the use or disuse of luxuries, is unquestionable, but its application is sometimes difficult. Every good man will follow the good as far as it appears, and be unwearied in seeking it. The physiological objection to these excitants is, that they substitute artificial excitements for natural ones, and divert the vital forces from their normal exercise, under intellectual excitants, to an abnormal one under material ones. The happiness of the subject is not increased, but it is given him without an intellectual object. The injurious character of such luxuries does not appear in any single use of them, but when they are used frequently or habitually, it becomes very apparent, and the injuries are often very great.

IV. The attainments of Daniel and his three friends are represented with Oriental exaggeration, but in other respects in agreement with facts. The Babylonian literati are scribes and enchanters. The first of these terms is a natural title of a literary man; the second originated in superstition. Enchantments have no natural connec-

tion with literature, except as they are supposed to belong to the higher arts. The first year of Cyrus is 538 B. C., making an interval of 67 years between the opening of this story and its final date. The assertion that Daniel continued till the first year of Cyrus implies that he continued only till then; but Story IV. finds him still alive in the third year of Cyrus, and gives him in that year his Apocalypse of the course of events till the reign of Michael the archangel, about 160 B. C.

The moral of this story is obvious and striking, and its lessons are mainly for the young. A pious and virtuous youth, and the adoption of inviolable principles of rectitude in early life, lead to success, prosperity, and honor. They enable us to triumph over adversities, and to make the most unpropitious circumstances the occasions of our advancement. Daniel belongs to a high family, but is early made a prisoner, and carried to a foreign and hostile land. Neither his courage nor his principles fail him; he remembers his God and his duty, and God remembers him. He is singular, but commands respect and love; he adheres inflexibly to the right, and his integrity becomes the thread of a glorious destiny.

It seems, on a slight consideration, to be a loss to literature to regard the story as a fiction. But it is not; the story is one of those immortal fictions which represent truths that are eternal and universal. The ideal Daniel represents all noble and manly youth in trying circumstances, and his methods are the universal resources of the wise and good. Unspotted purity, unbending rectitude, and invincible determination, are laws of destiny, and operate with the same uniformity and certainty as the laws of gravitation. Daniel in his youth is the Hebrew ideal of a young man making trial of the reality and efficacy of these laws; and the truth and importance of the creed illustrated are not at all impaired by the fictitious

incidents of the story. The single fictitious Daniel of the story is a type of an infinite number of real Daniels, who act on similar principles in different conditions, and work out analogous results.

The ascetic character of Daniel's piety, considered in itself, is a fault, and the story is so far imperfect, and its lessons to be received with discrimination; but considered with respect to the times in which it originated, this fault becomes a lesson of caution and distrust of human opinions, and rises to the dignity of a great historic monument, marking the steps of human progress in its journeyings to the infinite.

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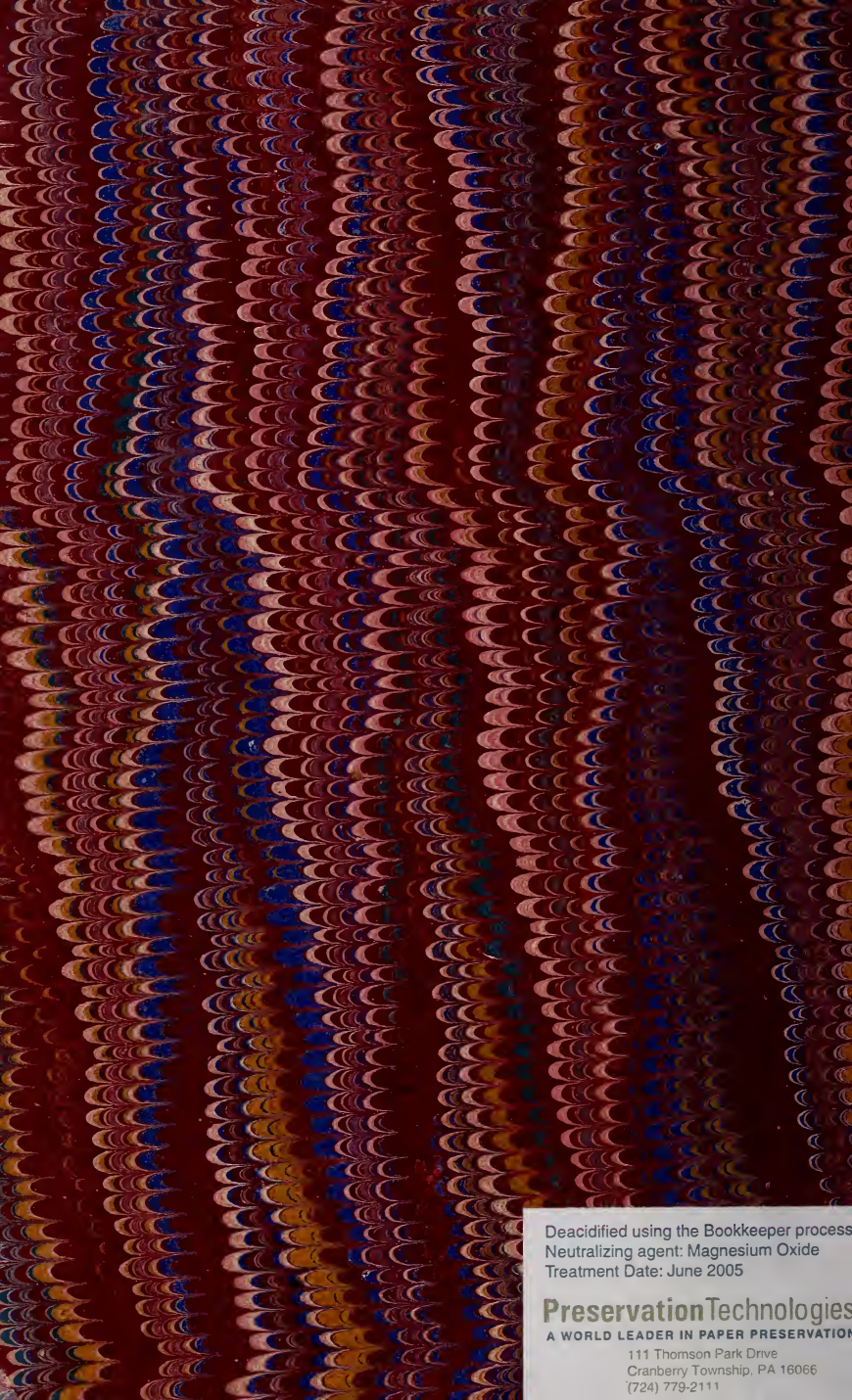
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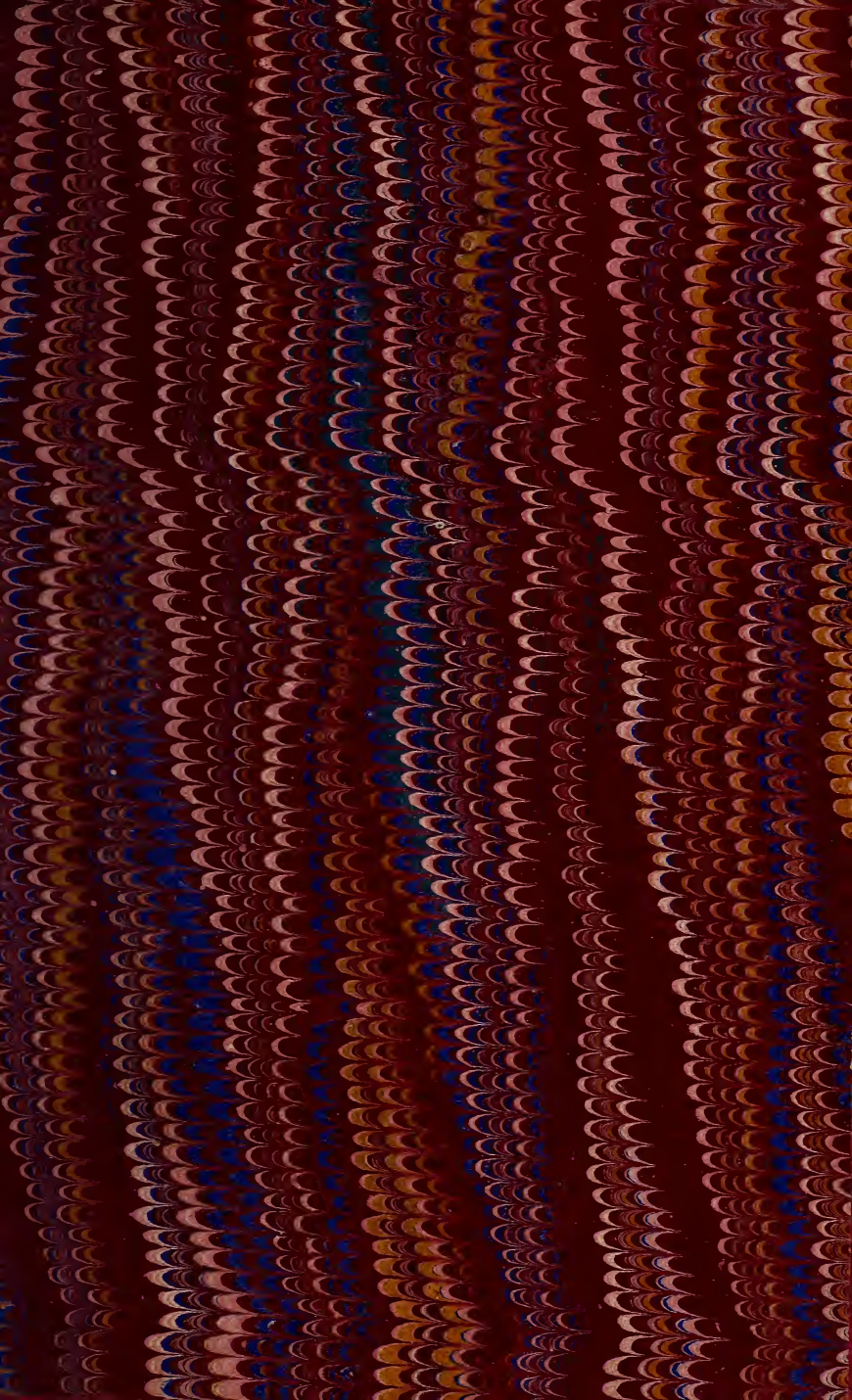
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